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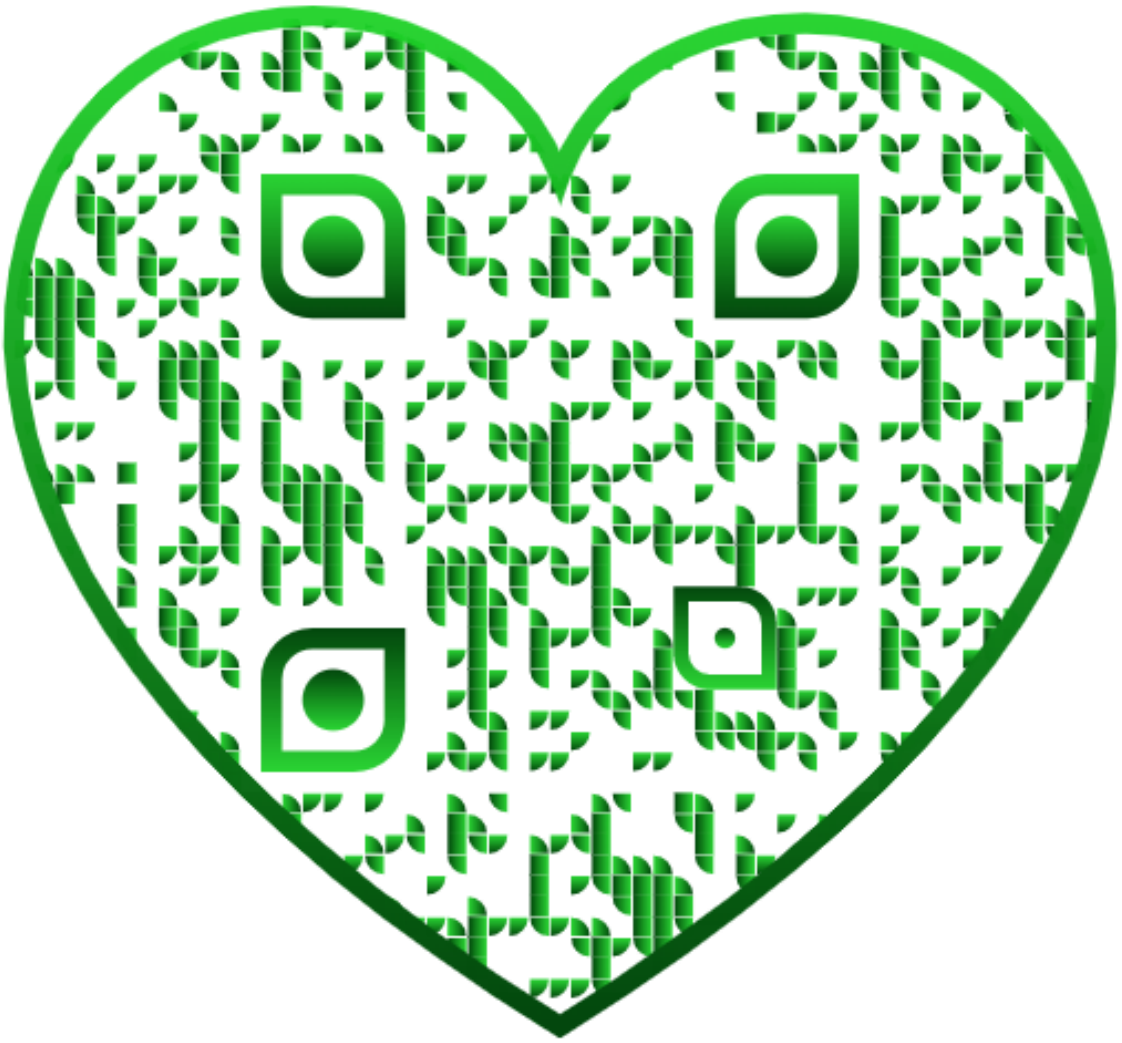
THE HANDBOOK OF PARAPSYCHOLOGY

HANS HOLZER



THE HANDBOOK OF PARAPSYCHOLOGY

By Hans Holzer

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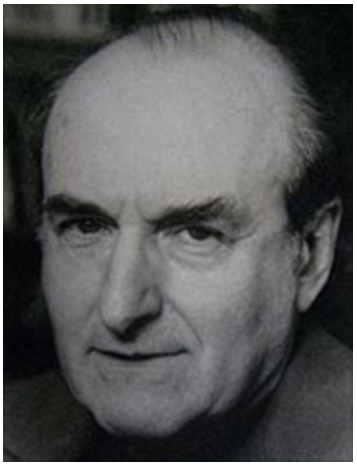
Meet the Author



Born: January 26, 1920, Vienna, Austria
Died: April 26, 2009, New York City, NY

1920: An Austrian-Born Ghost Hunter was in the making. Professor Dr. Hans Holzer, best known for his plethora of hundreds of cases worldwide dealing with the paranormal and the occult, deeming him The Father of the Paranormal. In 1935, at the age of fifteen, Hans became an avid collector of antiques and coins and was an ardent bibliophile.

The 1928 book, *Occultism in This Modern Age* by Dr. T.K. Oesterreich, a professor at the University of Tubingen in Germany, began Hans' interest in ghosts. His was an idle curiosity, mixed with a show-me kind of skepticism. He took a course in journalism and began selling articles to local papers. In 1949, he returned to Europe as an accredited foreign correspondent, with the intent to write articles on cultural activities, the theater, and human interest stories. He also began to compose music and write scores in New York, which later led the way to Off Broadway success in Manhattan.

One year later, Hans returned to Europe visiting many cities including London, and was invited backstage at The Hippodrome Theater where comedian Michael Bentine, was appearing. After Mr. Bentine offered Hans a home-grown tomato instead of a drink, the two hit off, as Hans was a vegan.

Through mutual friends back in Manhattan, he began work on a television series based on actual hauntings. He met regularly with others at the Edgar Cayce Foundation in New York. The purpose was to enter into a quest for truth in the vast realm of extrasensory perception.

From then on, he devoted more and more time to the field. One of the great mediums, Eileen Garret, president of the Parapsychology Foundation in New York, in 1946, worked with Hans and encouraged him to write about his work.

1963, his first book was born, titled, ‘Ghost Hunter’ and went into an unheard of eleven printings. 145 more books would follow. Hans stated that sometimes an “ordinary” person does manage to see or hear a ghost in an allegedly haunted location, be it a building or even an open space. Such a person could be sensitive or mediumistic, without knowing it and is less unusual then one might think. The Holzer Method was born before the 1950’s, where combining the work of those with sight and that of the academic and science stance to the field, would yield far better results in obtaining data to help us further understand what happens when we die.

Even though Hans was artistic and therefore sensitive person, he did not profess to mediumship and certainly would not be satisfied with the meager impressions he may have garnered himself, physically. He knew that a more advanced psychic talent would be needed for better results. So he took his “sensitive” with him, or what became affectionately known as his medium-in-tow, on cases to try and solve them for all those involved.

His career was a unique whirl wind of books, research, lectures, teaching, hundreds of national and regional talk show appearances, co-hosting/hosting programs such as *Ghost Hunter* on Boston’s Channel 2, NBC’s *In Search Of* with Leonard Nemoy (an Alan Landsburg production), *Beyond The Five Senses* in Louisville, KY, Explorations with Brownville Productions in Ohio. In radio, he had a continuous segment with New York City’s WOR station with famed radio personality Joe Franklin who still remains a family friend. Some books and case work yielded films such as *Amityville II: The Possession*, the adaptation from his best-selling novel *Murder in Amityville*, based on his work on the case in Amityville, Long Island and *The Amityville Curse*, which also became a film in 1989 that went to Sweden, the US in 1990 and then in 1991, was released in Japan.

Holzer became and still is considered a leading authority in the field of the paranormal, having earned his PhD from the London College of Applied Science. He spent over six decades traveling the world to obtain first-hand accounts of paranormal experiences, interviewing expert researchers, and developing para-psychological protocols and terminology such as ‘sensitive’ and ‘beings of light.’ He taught a class in parapsychology at the New York

Institute of Technology for nearly a decade.

One of his favorite quotes comes from T.S. Elliot's Confidential Clerk saying blandly, "I don't believe in facts." Hans did. "Facts,", he said, "come to think of it—are the only things—I really do believe in."

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Introduction

I have been asked to write a handbook of parapsychology that would serve a double purpose. For one thing it could be used as the basic text in classes such as I now conduct at the New York Institute of Technology in Old Westbury, Long Island and in New York City. My students, both in the introductory course and in the advanced course, can use this as a back-up text for their studies with me, and students taking courses in parapsychology elsewhere may presumably find this simple book equally useful to help them understand some of parapsychology's many perplexing questions.

But the handbook of parapsychology should also be useful to those who do not have either the time or the inclination to attend classes. It is in fact equally useful to any person interested in the subject. For that reason I have refrained, as far as possible, from using technical language. This may seem an omission to those parapsychologists who feel safer when they are surrounded by difficult technical words. Sometimes we express what we do not understand with a word that sounds impressive but really doesn't say anything else. I don't wish to fall into that trap. Consequently I have tried to use simple popular terms in describing the complex phenomena of the human personality herein discussed.

There is one major difference between this handbook of parapsychology and some of the scientific books written by parapsychologists who are not writers like myself but are primarily or even solely academic researchers. Some parapsychologists feel that it is their job to question the data obtained as long as possible and to refrain from suggesting any possible theories fitting them. Then, too, there are those who cannot accept the view that man survives physical death and will therefore not speak of this as a fact, eventually to be established. My own attitude is much simpler. While I respect laboratory experiments for what they are, I feel that only through competent observation of spontaneous phenomena in the field of life itself can we learn the truth about parapsychology and the phenomena of the human personality, which this science studies. I have long been convinced that man has within himself a component of immortality and that this component must be studied in order for us to learn the system of *life itself.*

Nothing in nature is accidental. The universe functions intelligently and leaves nothing to chance. The system may be intricate and seems extremely complex at times, not because nature could not devise a simpler one but

because our understanding of it is so limited. By studying parapsychology we are making a very real attempt toward a better understanding of the most important aspects of man: His duality of material and spiritual, his existence in two dimensions, the physical and the nonphysical, and his role as a unique link between the world of flesh and of spirit. For if God is within us then surely we must be part of God. Parapsychology wishes to explore and prove what so many of us already accept *on faith alone* from our ministers, priests, and rabbis. How much stronger will the acceptance of universal law be among most of us when we can add the scientific dimension to it?

Hans Holzer
Assistant Professor, Parapsychology,
New York Institute of Technology,
Old Westbury, Long Island and New York, New York
April, 1972

Chapter 1

What exactly are parapsychology, ESP and the psychic world?

The word parapsychology is an invention of Professor Joseph B. Rhine formerly of Duke University. A word was needed to differentiate between phenomena that did not fit into the conventional framework of psychology and yet were real in scientific terms. “Para” means “beyond” in Greek. Parapsychology is, therefore, beyond psychology. This term followed an earlier invention of Professor Rhine’s, ESP for extrasensory perception. These terms simply didn’t exist thirty years ago. I think, perhaps, they are among the most outstanding contributions Professor Rhine has made to this field. They will continue to be used long after people have forgotten about Professor Rhine and his experiments. *Parapsychology, then, deals with those phenomena involving the human mind or personality that can’t be explained on the basis of ordinary psychology.*

Extrasensory perception is the means by which paranormal phenomena occur. Paranormal means beyond the norm, beyond normal. However, we should keep in mind that what is considered normal, or ordinary, today may very well have been completely supernatural twenty years ago. Science does not stand still. What we think is real may no longer be real to the people following in our footsteps in the future. By the same token, what we consider *extra*sensory perception may become sensory perception, ordinary perception, in the future. So it is only in respect to *this* time in our lives that the phenomena called paranormal, or the phenomena being studied by parapsychologists, are extraordinary or unusual.

It has been generally agreed that ESP, extrasensory perception, called sixth sense by some, exists in man at all times, but is active only with certain stimulations—more so with some than with others.

The sixth-sense theory postulates that in addition to the ordinary five senses we also have this mysterious sixth sense, which creates great problems for psychologists, psychiatrists, doctors, and even ordinary people, who simply can’t understand how the impossible is possible. That, at least, has been the prevailing view over the years.

At this time I should like to tell you that it is my conviction, based on fifteen years of research, that there is no *sixth* sense. What we call sixth-sense phenomena are actually nothing more than things possible with our ordinary

five senses, but going beyond the *limitations* of these five senses. Extrasensory perception is nothing more than the extension beyond that which is *currently* held possible. It is natural and not supernatural. Each of our five senses is capable of far more than most of us realize, far more than most of us use them for.

Sometimes these extra abilities can be induced and at other times they happen to us naturally. I can't help but agree with a remark made by my late friend Bishop James Pike when he took issue with the term "paranormal." Either it is natural and then we must accept it as such no matter how unusual it seems to us at this time in our development, or it isn't natural or normal at all and then it has no place in our lives. What he was trying to say, I think, is that anything that exists and has been observed and has been tested is natural, whether or not it violates some older concepts, or some older laws of science.

Parapsychology as a science is still in an uphill fight for recognition. Perhaps within the next five to ten years we will see it gain acceptance to the point where every school will have a department of parapsychology. Many advances in human thought have had difficulty gaining acceptance simply because they were different from what we had been taught when we grew up. So it is with parapsychology. It takes issue with some of the established laws of nature or what we think are the laws of nature. The acceptance of new conditions prevailing in the universe follows as day follows night, if we are to accept the laws of parapsychology. It is the most revolutionary of all the new sciences. It is more revolutionary than anything political. We may change our form of government, our economical or social approach, but when we are dealing with parapsychological factors, we are changing our religious, moral, and philosophical approach. If it is scientifically provable that man exists beyond the grave, then a new set of values is necessary. We must adjust our whole way of life to this newly found truth. I sympathize with those incapable of flexing their minds sufficiently to adjust to such exciting news. There are many people all over the world who would rather be safe and free from new knowledge than tread paths where they have to accept new ways of looking at life.

Mental apathy can be a voluntary thing, especially when you are dealing with it intellectually, and for that reason alone there are some quarters where parapsychology may never make a breakthrough.

That which forms the nonphysical *substance* of man, and to a certain degree of animals as well, has been with us from the beginning of time. It

isn’t something that came about because Professor Rhine was teaching at Duke University. It isn’t something that was suddenly discovered when the spiritualists were in their heyday after World War I and people were looking for emotional crutches to tide them over their bereavements. It was there all along. It was there at the beginning, only under different names and in different ways. Primitive man, from the time he identified himself as *man*, had already noticed that there were things in his personality he couldn’t understand in terms of natural law. All psychic ability was ascribed to divine intercession. It was the province of the priest to explain it. It was something to be feared and hoped for at the same time. The “soul” was a reality at the very beginning, long before man even knew how to speak. Incidentally, I hold the view that there is a creature called “man” distinct from the creature “ape” and there is not necessarily a complete link as Darwin taught. Stone Age man already knew of the psychic world, but he was concerned with it only as it affected his livelihood and security. He trusted the shaman, or priest, to take care of his relationship with the deity. A good shaman had to be psychic.

As the Stone Age led into the Bronze Age and into the Iron Age and then into what we call the historical period—as distinguished from prehistoric—religion took over the relationship with the paranormal. It was no longer a question of coming to terms with the elements, with the raw forces of nature through direct intercession of the deity, it was a matter of belonging to a religious community, a religious organization. By so doing, one shifted the question of responsibility, the question of danger, of fears, to the religious community of which one was a member. The community, in turn, gradually created dogmatic concepts. It found that dealing with the occult forces around it, which it could not control, would be unworkable for an organized religious group. Therefore, the unexplainable had to be formalized, it had to be reduced to a man-made system where the community could deal with it properly. The more religion tried to use the facts of what we call parapsychology today for its own gain, for its own power, and to explain the so-called miracles to its people, the less it learned the true nature of man beyond the ordinary five senses.

During the Middle Ages it became increasingly clear that the paranormal outside official channels would not be tolerated. People who were natural psychics were therefore persecuted. If they were part of the “establishment,” then their services would be rendered exclusively to those in control of

dogmatic interpretation. Frequently that led to perversion. The Pythia, at the Delphic Oracle, was a priestess who induced a trance state by sitting over a crack in the earth through which sulfur vapors would rise. If she was a good medium she would then become clairvoyant. At the beginning anyone was welcome, but as time went on the priests made sure that the utterances of the Pythia, when referring to political matters, should not be disseminated freely. The priests started to sift the questions and certainly the answers, and the political material that might come from this clairvoyant Pythia would then be subservient to the interests of the state, or whoever paid the priests the most. So it wasn't quite so simple to be psychic any longer, to have ESP, unless you belonged to the Establishment.

After the Middle Ages, and the terrible persecutions for heresy, interest in parapsychology only started to emerge again in the eighteenth century. Here and there, a powerful prince, quietly and privately, indulged himself in keeping a favorite seer at his court for his own purposes. Prophets were always in existence but these had to be very careful not to offend the Church. Nostradamus managed to survive because he was the favorite of the king of France. Others were not so lucky. But nothing like a scientific inquiry into the paranormal existed even during the renaissance. At a time when men like Galileo Galilei were forced to repent such obvious truths as the earth's revolving around the sun, it was hardly likely that even more disturbing facts about human personality and the psychic would be tolerated.

But in the eighteenth century, prior to the French Revolution, there began a period of enlightenment, when people delved into the occult and came up with amazing facts. Among them was F.A. Mesmer, precursor of hypnosis through "animal magnetism." The mysterious Cagliostro stood halfway between psychic and magician. For the first time public imagination turned openly and without danger to the study of the occult. The French Revolution halted this development because of its insistence on "pure reason," and had no use for anything involving emotions or the existence of the human soul. The French Revolution established the first communistic state, with an attitude toward religion similar to that of the early Communists in Russia.

In the mid-nineteenth century the interest in psychic subjects continued, at first among romantics like Lord Byron and Shelley, who had psychic experiences, and mainly among individuals of great stature. As yet, universities wouldn't dream of dealing with this subject, leaving the occult to fortunetellers, gypsies, and independently wealthy noblemen.

But by the 1870s the scientific community belatedly decided that there was *something* to investigate. The British Society for Psychical Research came into being. A Boston branch followed, which eventually became the American Society for Psychical Research. At that time, the purpose of the society was to find out all it could about parapsychology, to test mediums and to help them to develop and learn. They were free from all *need* to perform. The investigators could publish what they wished. They were a freewheeling and rather intelligent group of researchers, who were not necessarily stigmatized for believing that man survived physical death. The early Society for Psychical Research differs greatly from the current one. During the last thirty or forty years the organization has become rather conservative and very little of revolutionary character is published. This is not very difficult to understand because the men who are active in the society today are essentially *not* believers in the existence of a nonphysical world, but rather dedicated men of science who think that somehow, somewhere, they will be able to *disprove* anything even remotely hinting at spiritualist concepts. The bulletins of the society both here and in Britain are filled with statistics, with chemical tests, with laboratory experiments, with discussions on a theoretical basis, with efforts to explain away rather than to explain. Such reputable researchers as Dr. Jules Eisenbud, who worked with the Chicago psychic Ted Serios on thought photography, are questioned, and frequently attacked by those who weren't present when the experiments took place. People who are no longer there to defend themselves, such as the late Harry Price, are posthumously attacked by researchers who base their findings solely on secondary sources.

But it is not the job of the parapsychologist to find a so-called normal, logical explanation for the phenomena we know exist. It is our job to find the truth, *whatever it maybe*, and whatever it requires of us in the way of adjusting our thinking. Being psychic, or having ESP, is not something that happens to a few chosen individuals as a gift of God. It is a natural part of the human personality. Those who do not have any ESP whatsoever are the ones who are lacking a natural part of the personality because they have either suppressed or disregarded this incipient ability.

This is in conflict with the *conventional* view of the limitations of time and space, and of cause and affect. But Professor Carl Jung has shown that there are relationships between events that cannot be explained by cause and effect relationship but are, in fact, a-causal, in a work entitled *A-causal*

Synchronicity or the Law of Meaningful Coincidence.

Briefly, it means this. Let us assume you wake up in the morning and think of your uncle Frank whom you haven't seen in five years. You don't know where he is or what he is doing at the present time. Half an hour later the telephone rings and it is someone who asks you whether you have heard anything about your uncle Frank lately. Then you go to your job and on your way home there is Uncle Frank crossing the street. Now this is not just coincidence, according to Professor Jung, but a *meaningful* coincidence, and he shows us that there are scientifically valid connections between your impression of your uncle Frank on arising, the question of your caller and the fact that you run into your uncle Frank within a short time thereafter. This may be illogical, but it is also quite common.

Perhaps more difficult and more far-reaching in its consequences is the question of time and space and how the facts, as we find them in parapsychology, defy the conventional rules.

Time, as we all know, is something that elapses; you can only go in one direction. Something that hasn't yet come into being cannot possibly be foreseen prior to its coming into objective reality, we are told. Something happens at a great distance away from us. We couldn't possibly see or hear it, and we couldn't know about it. Yet the records of many research bodies are full of witnessed, authentic cases where people have experienced things happening at a distance in space or in time, either going back, or going forward, or happening simultaneously—it doesn't seem to make the slightest difference.

These phenomena exist. Those who partake of such experiences are psychic or they wouldn't be able to do so. You have ESP, or you are psychic if you have had some experience, no matter how slight, that cannot be explained on the basis of the old-fashioned five senses, the ordinary laws of chance, of cause and effect, or direct observation. You cannot have such an extraordinary experience unless you are psychic. One follows the other. Now the degree of your ESP ability is another matter. It may be very slight but from the statistical material that I have in my possession it appears that there really isn't such a thing as a nonpsychic person.

I will show you how you can develop the incipient power within, how you can help train yourself to increase it to advantage. Anything that widens your horizon is very important. It allows you to develop whatever is "put into you" by nature. Many of the problems of today could be either resolved or

alleviated by the fuller utilization of man's capability. Man is not just "68 cents worth of chemicals" but a dual organism, body and spirit. Sadly, we lack in the utilization and understanding of the *spirit* component.

Wishful thinking, of course, must also be reckoned within this field of research. One of the problems with the spiritualist or religious approach to parapsychological phenomena is that frequently the *desire* to experience something out at the ordinary becomes so overpowering that suggestion causes the illusion of experience subjectively only. When dealing with ESP phenomena, eliminate, first of all, any possible alternate solutions. When I wrote *Ghost Hunter* in 1962 I published some intimate details concerning a southern general named Samuel Edward McGowan that were brought to me in trance by medium Ethel Johnson Meyers. A scientist present suggested that that wasn't really communication at all, but that Mrs. Meyers was somehow able to detach part of her mind and send it through the files of the New York Public Library, picking out the proper sources, reading them, and fabricating the kind of story *I was looking for.* Of course, I didn't know what I was looking for at the time and I don't think Mrs. Meyer's mind is capable of this feat.

Let us say you have a clairvoyant impression concerning someone's death. Could you have heard of it? Could you have been impressed by it because you knew the person was sick and about to die? Could it have been something that you felt *might* happen? You must consider ordinary explanations and dismiss them. If there is *still* a residue of doubt in your mind that the phenomenon is not explicable, you should accept the paranormal nature of your experience.

The best way to make ESP work within you is *not to concentrate,* but to relax, not physically or mentally alone, but also *emotionally.* This is the hardest thing of all—to let go of your problems, your involvements, your hang-ups for a moment and to empty yourself as it were of all intruding *thought* patterns, of everything that concerns you at the time, and to make yourself like an empty eggshell, nothing inside, just the shell of you on the outside. Whatever is "broadcast" in your direction, might seep in. When you get these impulses, they may be psychic perception, if they are quick and sharply defined. If you have to think them over with the logical mind you are less likely to have an ESP flash. Always try to distinguish between what you are *getting from outside* and what you are *manufacturing* in your mind.

Chapter 2

The various forms of ESP and mediumship; development of ESP faculties

ESP, extrasensory perception, has become a household word in the American language. ESP is primarily connected with Professor J.B. Rhine's ESP test cards. Psi, on the other hand, stands for psychokinesis, or the ability to move objects by mental means. The ability to have ESP is a *natural* ability of the human personality. There is nothing *super*natural in the world but there are certain facets of human personality that have not been fully explored or understood. As a consequence, we think of them as being supernatural when, in fact, they are perfectly natural.

There is a degree of knowledge at any given time. As times change, we extend our ability to understand. But there is never a definite line of demarcation between that which is natural and that which is *outside* the natural.

It is unfortunate that so many orthodox scientists are not aware of this and have a tendency to consider our current condition of knowledge as some sort of pinnacle beyond which there lies just gradual development but nothing revolutionary. The opposite is true. It is revolutionary change that lies ahead, which will inevitably necessitate discarding some very cherished views held by the orthodox scientists concerning the nature of the universe.

Extrasensory perception is one of these changes because with the full acceptance of extrasensory perception as a reality one must also reject certain assumptions concerning the limitations of our five senses. It is inevitable. You can't have a full acceptance of the psychic world and go on accepting the orthodox world as we have it today. One replaces the other. Therein lies one of the reasons why many people, not just scientists, find it difficult to accept material pertaining to the psychic. If it becomes evidential to a point where it is beyond doubt, and where any fair-minded person must consider it, then it represents a threat to whatever philosophy one has held until that day. Unless one is willing to reconsider one's philosophy, one must, as a defense mechanism, reject this. One must find alternate reasons and excuses why these facts *aren't* facts. This leads to self-deception which is in part responsible for the predominance of our materialistic outlook today.

ESP simply means that one has the ability to transcend what we now

normally consider the limits of our ordinary five senses, either in terms of space or time. In my estimation, however, psychic phenomena and the ability to have them, that is to say, extrasensory perception, do not indicate a separate sixth sense as so many have believed. We hear people say: “Oh, well he’s got a sixth sense. How does he know all this when he hasn’t been told about it!” I don’t think there *is* a sixth sense even though I must confess that some years ago I conducted a radio program by that name. However, the term is misleading, it is not a separate sense at all. What we call ESP, psychic ability, is nothing more than the extension of the ordinary five senses beyond that which we have, until now, believed were their limitations. So we have not one sixth sense, we have five extra senses, which, of course, is another way of saying there is no such thing as an *extra* ability. This is simply a question of extending our regular ability if we so desire, if we have the inborn talent for it and if we work at it.

ESP is potentially present in everyone. The question of developing it, suppressing it or tolerating it has a great deal to do with the final results. I have found that the will to disbelieve is far greater than the will to believe. Consequently, the will to suppress is also much stronger than the will to develop. The negative is always stronger. In the case of developing ESP it is a question of three things. Above all, the understanding of what it is and thus eliminating *fear,* since fear is an inhibiting factor. Second, the use of that faculty as you grow with it will in itself increase it. This is in complete contradiction to other forms of power. For instance, if you have an electric battery and use it, the more you use it the less current there is going to be left in the battery, because you’re using it up. But with the psychic force within us, the more we use it the more we will have it. It’s a very strange contradiction but it is factual that those who draw from their psychic powers replenish that force at a higher rate of speed than those who suppress or neglect it. Third, there are certain *techniques,* exercises, and visualizations that are designed to test yourself and to enhance your ability to “let go.” These techniques I will discuss presently.

How *useful* it is to have ESP I don’t have to emphasize; I don’t mean simply to foretell the race results; as a matter of fact, very few people can. It doesn’t seem to work so well when the motive is definitely ulterior to selfish. But to have this intuitive ability to transcend the boundaries of time and space can be tremendously important to one’s whole outlook on life. Suddenly the gates open wide and you are no longer hemmed in by rationality. Suddenly

there is an extended world and you are right in the middle of it. It depends on you, as an individual, how much of it there is going to be in your life. That is, I think, one of the focal points of developing psychic ability within oneself. To know things before they happen is wonderful and if you train yourself properly you can, at times, but you must remember that every emotional facet within is also a sometime talent. It is not something you control like you turn on a water faucet or something you can use like a telephone. It works when the right emotional conditions are present and may not at other times. To be aware of things at a distance is very important when a loved one is away and you want to "tune in."

It may seem difficult to understand how you can connect by withdrawing within and then reach out at the same time. But perhaps it is a little like a radio set that has its working mechanism inside a box and yet reaches out beyond that box at the same time. All psychic phenomena are, very definitely, electric phenomena. That is to say, energy passes from mind to mind. It is not an *intangible* force whatsoever, if there be such a thing as an *intangible* force. It is a small, but nevertheless measurable amount of energy created by the mind through the "switchboard" called the brain and sent out either in directional or diffused ways. Directional means toward a known receiver and diffuse means in the hope of finding a receiver. It is received in the same way at the other end, unscrambled, so to speak, and used. As a form of communication and observation, it is definitely comparable to some of the man-made means of communication such as radio, telephone, and television. There is a time lag in psychic communications, although the time lag is extremely small and so we don't become aware of it. But it has been established that there is a tiny time lag, which proves that energy does *travel* from one place to another. The farther away energy travels, the greater the time lag, but the speed of *thought* is so great that in terms of measuring it, it is negligible. An English researcher by the name of Benson Herbert has experimented with some of these things through machines he has created himself in his Paraphysical Laboratory.

Among the so-called *phases* of psychic ability there are two distinct groupings. By phase I mean the particular form in which the ability to break through the time and space barrier manifests itself in you. It is possible to have several of these phases simultaneously. It is also possible to have just one. You can't jump from one to the other, if you are not so inclined, and if you force it you will not succeed. Apparently, nature has a way of utilizing

certain body conditions that lend themselves to certain specific forms of psychic ability.

The two big dividers are mental mediumship and physical mediumship. Perhaps I should explain the word *medium* here. It isn't what Gian Carlo Menotti, author of the opera *The Medium,* made us believe—that a medium is a somewhat suspicious-looking individual, usually fat, who deals in communications with the dead. Medium merely means intermediary, channel, and nothing else. A medium is simply a person who is able to create a *link* between the physical world and the other, nonphysical world. It can be man or a woman. It so happens that mediums are generally women because women are nearer to the emotional level required. Women, by and large, will also accept these truths more readily than will men, who tend to shy away from anything unorthodox that might put them into a special light with friends, neighbors, and business contacts. For every psychic individual of the male sex, there are at least two of the female sex. The gift appears in children as well; in fact, it occurs with great frequency in very young children, then disappears at age four or five. Sometimes it returns in the late teens.

Mental mediumship, or the ability to receive information that cannot be accounted for by orthodox explanations, is by far the most common. It includes three different forms of perception: clairaudience, clairvoyance, and clairsentience. Clairaudience means to hear clear. Clairvoyance means to see clear. Clairsentience means to smell clear. By far the largest percentage of people having psychic ability and psychic experiences, hear something that they couldn't possibly hear under normal conditions. They might hear the voice of someone who is not present, or it might be an impression upon the unconscious as if they heard some words, but whatever it is, it is auditory.

The clairvoyant sees instead, an apparition, or a vision, or such phenomena as a symbol of some sort, before his mind's eye or even objectively outside of himself.

A significantly smaller number of people have clairsentience, or the ability to smell something that isn't indicated by odors in the vicinity. The smell would be connected to some experience, or tie in with another person, or it could be the perfume of a loved one who has passed on. Everything in mediumship has meaning. It is the task of those who experience it to figure it out. Never reject anything as being inconsequential or coincidental. There is no such thing as coincidence, luck, or waste in nature. Everything has a purpose. It may not always be clearly expressed, but there must be a reason

for it.

Somewhere between the three phases of mental mediumship lies a technique called *psychometry.* That is to say, one touches an object and derives information from it about the owner. This is possible because emotional experiences leave an imprint upon the outer layer of the aura, or the electromagnetic field constituting the human personality. This is an imprint, and permanent. If a sensitive touches it, he or she will then re-create, or "tune in" on whatever happened to the owner of the object. He or she will get snatches from the past, present, and even the future of that person. Psychometry, or measuring psychically, is probably the most common form of mental mediumship. When you try this be sure, however, that you do not touch an object that has belonged to a number of owners if you really want to test yourself, and be very careful when *psychometrizing* antiques such as swords or daggersyou might really be in for a shock.

Some people do not even have to *touch* an object to get a reading. You can psychometrize a room. You can psychometrize an environment, provided you are within a reasonable distance. You can see someone, shake hands with him, and immediately get a definite impression of that person's "IBM card." I think we all have within us this storehouse of stimuli from birth to death, and perhaps rebirth, and a sensitive can get information from it. You will be able to do this with emotional images. You cannot get routine or logical things through psychometry, but snatches of emotional pictures, things that have meaning whether they are happy or unhappy.

The other group of mediumship called *physical* mediumship, is far rarer and far more complicated, and in a way holds a little danger at times.

There is no danger whatsoever in ESP to the psychic, on the *mental* level. There are, however, some superstitions that die hard. I have a friend who insists that his aunt went to an insane asylum because she was a spiritualist. But there are certain difficulties with physical mediumship because it involves giving an "outsider" control. Physical means that the body of the person (the medium) is temporarily used by another entity. This applies equally to those who wish to be professional mediums and to ordinary people who have this ability and would like to control it. Those, who have dissociation of personality, the ability to slip out of their own physical selves at intervals and sit, so to speak, next to themselves to allow someone else to operate their bodies temporarily, are called *physical mediums.* In *trance mediumship* the individual is unconscious, there is almost no heartbeat,

almost no pulse beat, for a short moment before another person takes over the body. I've seen this many times. A strange personality is then present, with a new storehouse of memories, new facial expressions, new knowledge, new movements, new everything. At the end of the experience that new person must leave. Sometimes that requires great skill on the part of the researcher present to induce the temporary tenant to vacate peacefully. Therefore, trance experiments are not something that should be undertaken by amateurs without aid. If they have that ability to slip out of themselves and speak with other tongues and other voices, which is trance, they should be careful to have someone else present. If it happens unexpectedly, a quick way to get "back into yourself" would be to have someone call your name, *but never to touch your body,* because a touch could cause a shock condition. It seems that during trance there is a significant change in the voltage of the electric field constituting the human personality, which changes back to normal when the possessing entity has left. If you touch the medium during trance, you cause a jolt and could hurt her physically.

I have never discovered a single case where a possessing entity has hurt a medium whose body he or she has used.

Despite some of the most harrowing tales of horror I have heard, despite some of the most violent physical movements and acts, somehow the body was protected.

These days one hears much about *possession* and *obsession.* Obsession is a situation in which some allegedly dead entity is *sought out by a living person* who is mediumistic. The living person wants the contact because he or she feels that in drawing this entity to himself he is performing an important task or mission. Possession, on the other hand, is a state of consciousness in which a personality on the "other side" of life decides to use a medium on this side *against his wishes,* to express himself or herself, or to carry out certain orders. Neither of these conditions is pleasant for the one to whom it happens. But I am convinced that neither obsession nor possession are possible without the cooperation of the person to whom it happens. This may, of course, not be consciously known to that person; but there is no such thing as *involuntary* possession. There must be an opening wedge. A psychic person can unconsciously desire to be possessed. By the same token if this psychic person were to understand the powers of rejection also, he or she could close that same psychic door and free himself. There are ways of doing this, techniques creating a ritual. Above all, you must be very firm in your

conviction that you have that power, for there is no such thing as an *involuntary mediumship* that cannot be broken.

One of the questions I keep being asked by people who know of my interest in the occult is frequently, “Where is there a good medium? Can you send me to a good medium?” There are people who lost a loved one and feel that by sitting, or meeting with a medium the loved one will appear and say, “Well Frances, things are all right. How are things with you?” But the dead seek out the living, the living do not seek the dead. If it is to your benefit to have this contact it will come to you unsought at the proper time. Then there are people who want to meet a medium because somebody has left them money and they can’t find it or the papers proving it. Then there are missing persons. The late Florence Sternfels of New Jersey was called in at times by the police, and has found a number of people, either dead or alive. It is a *special* kind of mediumship, taking a piece of cloth or a shoe belonging to the missing person, and then reliving the scene of that person’s last moments.

Then there are a lot of people who think they have found the answer to the world’s problems in a little piece of wood called the *ouija* board. They place their hands on it and all kinds of things happen. About 90 percent of these so-called communications are in the garbled unconscious of the sitters themselves; 10 percent of the material is genuine. I have published some of it where the communicator would say, “I’m so and so, and I died in the Civil War, and my regiment had this number,” and it turned out there really was such a person and that the one who played the board had no knowledge of him. It happens because someone in the group has psychic ability not because of the board. The truth is that ouija boards, coffee grounds, tea leaves, and crystal balls have no psychic ability whatsoever; it’s the person *using them* who does at times. And that person could have the same results by sitting back and relaxing properly. All these tools are only concentration points. For instance, in the case of the ouija board, all you need is to draw a square on the table, draw some letters on it, and you will get the same results.

There are, however, some rare cases where a ouija board is dangerous. I know a woman who used to think there was not any truth to psychic ability. She is the wife of a prominent publisher. Some years ago, she was visiting an aunt of hers.

Since it was a warm evening and they had nothing to do, the aunt, the aunt’s companion, and the lady from New York sat down for an evening of what she lightly termed “spiritualism.” They were doing some table tipping.

Table tipping is similar to the ouija board. It means spelling out letters by the movement of a table. As it turned out, there was a resident entity in that old house who had only been waiting for the proper medium to express himself. The man was a murderer, an insane man who had murdered his wife. Suddenly the lady from New York was taken over, unable to shake this possessing entity for a long time. Her whole life changed because of it. Her psychic door was opened forcibly, and a succession of other entities then forced their way in over the months that followed. She had alcoholic tendencies to begin with and in desperation, unable to deal with the situation rationally, she turned back to alcoholism. Her life was ruined because of a table.

There are many dangers. Many forget that being psychic is a two-way street. You hold the key. You can always say "No, I don't want it. The door is closed." But you must say it without fear or it doesn't work. You must say it, convinced that you are right. Thoughts are electromagnetic impulses, something *tangible* sent out by you. They can act as a shield; if the thought is strong enough it will protect you from other thoughts trying to come in to make you someone else against your will. You have control *so long as you realize it.*

The most controversial form of physical mediumship is *materialization.* This is the ability to bring into objective reality three dimensional human figures. From the physical medium, as well as from the other sitters, a physical substance is drawn from the glands of the human body. This is called ectoplasm. It has been tested in laboratories and found to be a gray or whitish albumen substance. It can differ in density from smokelike to solidity. Those who have touched it say it is clammy and cold.

Materializations are the most desirable form of mediumship, for what is more exciting than to see your uncle Joe step out of a dark cabinet and shake hands with you. Consequently, it is much faked. But nothing is ever faked that doesn't also have a basis in fact. A very reputable, skeptical businessman of my acquaintance sat with the Welsh psychic Jack Harris, who had a reputation as a materialization medium. Several others were also present in a dark room, illuminated only by red light. Evidently white or yellow light destroys the delicate tissues of ectoplasm, since they vibrate or move at the same rate of speed as light does. But red light, since it has a slower rate of speed or vibration, does not interfere with it.

Harris was deeply entranced in his chair. Out of the floor rose several

figures, building up slowly. They were at first nothing more than formless, whitish matter, gradually taking on the shapes of men or women until they would fill themselves out to be complete human beings. The sitters would shake hands with these entities. They would talk to them. After ten or fifteen minutes the entities would announce, “I have to go now, the power is running out” or something to that effect. And *in full view of everyone*, they would slowly become smaller and eventually melt into the floor whence they had come. This you cannot fake.

It seems to work like this. The form of the deceased is present as it is in any séance or form of group communication. But the *thought form* is then clothed with this glandular substance drawn from the bodies of the living. As long as the dead person can hold his thoughts steady, the waxlike ectoplasm will stay in place. When he tires of it or his mind wanders, it will dissolve again. When the energy runs out, it will go back to the living, back into their bodies again. It is very difficult to do, and few mediums have done this.

There are, however, in this country a large number of such alleged mediums operating out of spiritualist camps. These camps have some fine mental mediums in residence, but materializations are another matter. During the summer there is quite a lineup of the faithful. My good friend, Dr. Andréjà Puharich went to one camp with infrared motion picture equipment a few years ago and filmed the entire procedure and showed it to be fraudulent. I recently had occasion to hear from one of the chief mediums in this field, who had been accused of fraud on many counts. I offered to withhold judgment if he would invite me or permit me to come to one of his materialization séances, providing I had a free hand. He refused, saying he didn’t have to prove himself. Almost without exception, every materialization medium in this camp and others like it is fraudulent. In the darkness of the room, assistants walk in and out of the area that is called *the cabinet.* This is a very dark area, even if there is a red light at the other end. Cheesecloth dipped in luminous paint is used. The telltale mark of fraudulent materialization is always the way the “spirits” come and go. If they simply disappear, quick as a flash, or come as quick as a flash, just stepping out, they are usually fraudulent. The real thing materializes slowly right before your eyes, from the floor, and disappears into the floor again.

In addition, dematerialization and rematerialization of objects is also possible. There is no such thing as solid matter. Matter consists of particles held together in a magnetic relationship through attraction. But all matter is

like Swiss cheese, there are lots of holes, a lot of air in between the small particles when you have microscopes large enough to see it.

In the case of dematerialization, it appears that the psychic force can break the magnetic hold of the single particles temporarily, instantly, as it were, move them from one place to another and *almost* instantaneously reassemble them. It is done so fast, it appears instantaneous.

My British friend, Michael Bentine, whose reputation as a psychic observer I value very highly, has told me of a case where a medium would allow himself to be tested in the following manner: He would be seated in one room in an overcoat with his hands tied and the coat closed. The door would be locked. There would be guards at the door and the windows. Five minutes later the coat was in the next room, with the entranced medium still asleep in the first room. There was no fraud. The classic case of dematerialization and rematerialization concerns a certain Mrs. Guppy of London. She was working with a group of psychic researchers at one end of town, while another group stood by at the other end. At a given signal, Mrs. Guppy *disappeared* from amidst her group and a second later landed on a table in the rooms of the other group. She didn’t know how she got there.

Chapter 3

Sex and the psychic force

You walk into a strange room full of strange people. You look around. Suddenly your eyes fall on a face you've never seen before, but you get the feeling you've known that person all along.

What you experience is not a "chemical reaction," as some psychologists like to put it, but something much more vital, much more penetrating. It is as if secret radiation from the stranger went out to you and hit a responsive chord. Later, when you've followed up and struck up an acquaintanceship, you discover the other person felt exactly the same way about you. It's mutual, and nine times out of ten, the two of you develop some sort of relationship: personal, business, professional, or maybe sexual, if not several of these. What exactly has happened between you that first instant when you saw each other?

I think every human being consists of an electromagnetic field encased in a denser outer layer called the physical body. The field itself is the seat of personality and as you function, small particles of you radiate outward toward other individuals. With the majority of recipients, nothing special happens. They look at you, notice you, and go on about their business. That's because their wavelengths and yours don't properly match. Once in a while, though, you hit the radiation jackpot and the response is positive. You're tuned in, you're on the beam, you've found a kindred spirit.

If this were merely a chemical reaction as some psychologists would have us believe then the relationship could only be physical. But the fact is that many of these "instant recognition" relationships lead to other areas of human contact—partnerships, professional relationships, or sometimes merely to a third party, and then the second person serves only as a link, a go-between without getting involved in any close relationship with you at all.

If you're an average or above-average individual, you have a degree of sensitivity toward your environment and the people who live in it. Your *sensory* stimuli tell you all they can about that other person. But your sensory perception is slow by comparison with your ESP capability. Extrasensory perception is instantaneous and immediate and beyond logic, often in conflict with rational deliberation, but, as I know from personal experience, invariably *right.*

What you are using therefore is not some mystical, outer power that cannot be properly focused without the study of East Indian textbooks, but an inner ability you possess, which is perfectly natural. The important thing is to use and develop it properly so that it may do all it was designed to do by nature. You may think this instant bond between you and a beautiful or exciting looking member of the opposite sex is obvious—after all, how can you *not* be interested? But even the most lecherous of males, the most promiscuous of females, cannot possibly feel that way about every good-looking person. Frequently this impulse of a deep tie develops between people who cannot possibly be called attractive, or between one attractive person and a plain one. So it cannot be merely the standard sexual attraction, although sex plays a part in this as it does in all of life.

What we have within us in varying degrees is a *life force*, a supply of power, which differs greatly in individuals. The "unusual" person has a great deal of it and appears to others as "sparkling,"
"dynamic," a leader, a *true* personality. The ones who have little of this force within themselves are often referred to as drab, dull, plain people. Yet, nobody is without *some* form of the vital force. In many this can be developed to greater intensity by using what one already has.

This life force is identical with the force behind the sex drive. It is also the supplier of energy in psychic phenomena particularly, such as movements of objects by their own volition (poltergeist phenomena) and other visible, tangible manifestations of ESP.

There is a philosophy that argues fate or karmic relationships determine our reactions toward other individuals when we meet up with them for the first time. Perhaps fate does play a role in arranging those meetings, but our personal attitudes and the steps we take (or avoid taking) will determine the outcome, if any, of the meeting.

What is one to do, to encourage these "magic" relationships between oneself and--preferably—a member of the opposite sex?

Naturally, most people wonder about the sexual aspects of such meetings. Will the fact one is "in tune" via ESP with another person help or impede the physical relationship? The answer, of course, is positive: it will increase greatly its perfection, for sex without ecstasy of feeling is but a hollow, mechanical copy of the real thing.

For a person to marry another with whom there is seemingly no communion by "vibration," is to invite trouble or ultimate divorce. Vibrations

are nothing more than the unseen, but very real emanations originating within your inner self and reaching out toward another human being whose "receiver" happens to be tuned in on you. They can be good or bad. A truly sensitive person will avoid any contact with another individual if his or her vibrations are bad, that is, bring forth depression, fear, anxiety or other negative responses.

In this sense, ESP can be a far better mate selector than the computer. Instinct is not something found only in animals or primitive man. We all have instincts and they are the pipelines to inner consciousness, far better sources of information than the superficial logical mind. Whenever you feel very strongly about another individual, do not suppress that feeling, but allow it to develop.

You will find yourself led into situations and relationships the way an airplane comes into an airport on a beam. The beam is a high-pitched sonic guideline that reaches out from the airport base and allows the pilot to hook into an invisible rope that will safely bring him where he wants to go.

Allowing fate—or nature, if you prefer—to draw you along the time track and encourage you to interact with the other person can lead to a richer, fuller experience. This need not always be a sexual experience. ESP is not primarily used for that purpose.

But if a human intimate relationship *is* in the cards for you and that stranger across the crowded room, then by all means let ESP guide you—for you will get a great deal more out of the relationship than the ordinary five senses will permit.

Many people have reported seeing an indistinct outline around a person's body, some even see various colors in this outline. This is called the *aura* and represents the edge of the electromagnetic field that is *you.* Sixty years ago, Dr. Walter J. Kilner invented a device so everybody could see this elusive aura. His *Kilner screen* uses a coal-tar dye called dicyanin on glass, to make the aura visible.

The human aura is most sensitive at the very edges, the outer limits of the field. Consequently, your sensitivity is not greatest at skin level *but just above it.* In many cases, stroking a person's body by *barely touching* it will have the greatest effects, stimulating sexual response far more than actual contact would.

The ancient mystery religions have always understood the close relationship between spiritual and physical stimuli in man. Unlike the later

Christian churches, they encouraged total experience instead of suppressing the physical part of it in favor of the intellectual. Total dissociation from the shackles of the real world and the abandonment of self to union with another person and thus with the deity within was possible only through the dual channels of simultaneous spiritual attunement and physical ecstasy. Often mislabeled orgiastic cults, the mysteries of Eleusis, Asia Minor, and Persia were instead truly effective methods of total union. What more can man desire than total union between himself and his god, or himself and another human being? Most of us are lonely souls at all times and to attain this previous union is a worthy goal. But you don't have to attend the Eleusian Mysteries, even if you could, to enjoy the advantages of extrasensory communication. In what I like to call my answer to Transcendental Meditation, I have devoted a chapter of an earlier book, *ESP and You*, to the development and practical application of this extended consciousness. To begin with, ESP development rests not on concentration but on the opposite, relaxation. This is not as easy as it sounds. Total emotional relaxation is harder to achieve than ever as we live in a highly tensed age where distractions of all sorts interfere with our desire to "let go" completely. Subconscious fears and unresolved problems constantly intrude and outer pressures, time limitations, and other restrictions tend to make a person anything but relaxed emotionally. My suggestion is the imaginary visit to a neighborhood movie theater which so many of us actually undertake every week for the purpose of escaping from our daily problems, or perhaps only for entertainment reasons.

This particular visit, however, happens only in your mind. Once you are comfortably seated in a chair or on a couch, you may begin. With your eyes closed, you watch the final scene of your favorite movie. It vanishes, and then a blank silver screen is all that is left. You must hold the vision of that silver screen in your mind's eye and not let anything else replace it. At the same time, you are to relax and feel close to sleep. If you undertake this exercise for five minutes each and every day *at the same hour*—this is important—you will definitely get results. Sooner or later—perhaps even the very first time, if you're very sensitive—images will be projected onto that imaginary screen in your mind and they will be recognizable.

These inner visions will be of various kinds; they may include pictures from your daily activities, from the distant past or symbolic representations, suppressed desires fully expressed now, and even material pertaining to the

future: *clairvoyance*. In this way you may also discover solutions to problems that beset you and which you could not consciously resolve. You will have opened the door to your inner perception.

The life force lies at the base of all ESP manifestations. This same life force also manufactures a secretion in the body that is used in two different ways. As the carrier of the human seed, it is of course present in all of us. But it can also be active as ectoplasm and be used to perform physical phenomena, especially materializations of deceased persons or movements of solid objects. A curious relationship exists also between sexually attractive people and ESP. Some of the female Hollywood stars whom nature had overendowed physically, but who somehow have not found the ideal mate and thus were *romantically unsatisfied,* have also shown remarkable ESP talents.

Mae West has often admitted that she has been guided by ESP in many of her decisions and has recently taken an active interest in its studies.

The late Marilyn Monroe consulted psychic John Myers prior to her untimely passing and according to Myers has kept up the contact even from the beyond!

I myself have worked with a number of such girls. An actress named Jeane Williams had extraordinary psi talent and was strongly clairvoyant, at least as long as she was still searching for the right man.

A singer named Future Fulton demonstrated her skill at telepathic communication when I couldn’t keep an appointment with the late lyricist John Latouche; she managed to relay my apologies to his telephone answering service *without* ever lifting a telephone. British screen star Peter Sellers has gone through several marriages and has yet to find true fulfillment emotionally but he is psychic and has sought the guidance of mediums for years.

Much of today’s unhappiness results from unsatisfactory sexual relations between individuals. Quite possibly a better understanding and application of the principles touched upon here might bring about significant changes. Those who wish to study the techniques of correlation between emotional and physical stimuli in greater detail should read a recent book of mine called *PSE—Psycho-Ecstasy,* in which these techniques are carefully explained and described.

We must never forget that there is but one life force and that we all have it within us. What we do with it is not destiny but our own responsibility.

Chapter 4

The nature of time and space in relation to paranormal evidence

A few years ago a man named J. W. Dunne wrote a startling book called *Experiments with Time* in which he expounded the idea that time is different from what we think it is. That is, most people can see a little further in time than we generally accept. He proposed the theory that all forms of psychic experiments, clairvoyance, and the ability to foretell the future, were a natural ability because most people can see "around the corner" as it were, in terms of time, and could see certain events shaping up. The problem with the Dunne idea is that it only works if most clairvoyance were of a limited duration. If people could only foresee an event a few hours or days ahead, and if that were the overwhelming body of evidence, perhaps Mr. Dunne would be correct. Unfortunately, this is not so. Clairvoyance works mainly over long stretches of time.

For thousands of years some people have been able to foresee events before they happened. There are an overwhelming number of cases recorded, all the way back to the earliest times. Even during the Roman period Pliny wrote of the psychics who foretold great catastrophes before they became objective reality. In the Middle Ages people who were able to foretell the future had to couch predictions in religious language otherwise they would have been burned as heretics. In our "enlightened age" people frequently see things before they actually occur, too.

There is a less startling but just as paranormal form of prediction that is to report events occurring not at a distance in time but at a distance in space. The prediction can also be in terms of both distance in time and in space. There doesn't seem to be any difference whatsoever between seeing events at a distance in space or at a distance in time or both.

I have found that individuals who are able to foretell the future are also very good at "reading" the present, and frequently they are also able to look into the past and describe situations that have already occurred of which they could not have had any knowledge.

Let us first deal with the major prophets. Nostradamus, a French physician, spoke of "a government of England from America" that would eventually exist in the future, after another disastrous war. At that time there was no such word as "America." Amerigo Vespucci had not come upon the

scene as yet. The same prophet also clearly described the murder of French king Henry IV. He named the man who would commit the murder, a schoolteacher, and the location of the deed. This was sixty-five years before the event, in fact, before the murderer had been born and before the king in question had come to the throne. There was not even the possibility to guess that this man would become king, since this happened at a time in the history of France when there were several parties contending for the throne. Nostradamus spoke of submarines, aircraft, atom bombs. Unfortunately, he lived in a time when it was very dangerous to be a prophet. Even though he was a favorite of the kings of France, there were limitations. He therefore couched his prophesies in verse form, in poetry, and until recently these lines were somewhat difficult to interpret. Fortunately, my good friend Stewart Robb, a parapsychologist and authority on Nostradamus, has translated them again and his versions of the prophetic quatrains are really the only ones that make sense. His comments are startling, to say the least, and I recommend the study of the Stewart Robb translations of Nostradamus as *must* reading.

Other famous prophesies include the Mallachy Prophesies concerning the Catholic Church. Mother Shipton, an English seeress, predicted many world events centuries before they occurred. In our own time, Jeanne Dixon has an astonishing record of accuracy. Arthur Ford has made a number of startling predictions that have come true.

I devised a system whereby ten questions concerning the state of the world in the future were submitted to fifteen leading mediums of our time. I then correlated the results into a composite picture of “the world to come.” The results are in a book called *The Prophets Speak.*

The proof of the true prophet lies in his past performance. If an impressive number of specific, detailed prophesies have actually come true as made, then it is likely to assume that future prophesies *may* also come true. Many things do not come true. But even 1 percent accuracy is 1 percent too much, if one follows the laws of our current orthodox scientific thinking.

How could one predict a specific event that has not yet happened? It has no reality. It hasn’t appeared to anyone. For example: a psychic individual foresees a train accident at a certain spot. He sees the train approaching, notices that there is a car at the railroad crossing. The car is hit, and the car is of a certain color, and let us say, two people are killed. This is a hypothetical case, but it is typical. The psychic person notices all details, writes them down, and tells them to a witness at the time when the vision occurs. The

vision is then recorded and filed away with someone like myself for safekeeping with the postmark as a guarantee of time. Later, when the event occurs as foreseen in every detail, there is proof. Now the question arises, how is it possible that a person can see something happening before his inner eyes that has not yet taken shape? The train had not yet been put on the railroad tracks, the car had not yet started out, the people in that car have not yet decided to take this particular route at this particular time. Clearly then there must be some common denominator in all these events *above and beyond the individual.* It is logical to assume that if someone can foresee specific events in great detail then it is absolutely necessary to accept the existence of a planning power beyond the individual. There is no escape from this on any grounds whatsoever. It would be dishonest to say, well it's coincidence, or it's just one of those things. This sort of thing has occurred thousands of times. Naturally, specifics are important. If the same psychic individual would merely have a feeling of impending danger at the railroad track and would have said so to a witness, it would not be truly evidential. Railroad tracks are bound to have disasters occasionally.

If the psychic person would have said, I have a feeling that there would be a train accident, again, train accidents do occur; but when you have a specific train with a specific number, things add up. There is only one train of that number on that track and a specific car of that color with specific numbers of people in it; an event foreseen occurring with all these factors correct is beyond the law of chance, beyond coincidence.

When we consider that similar types of events happen thousands of times in various parts of the world, we can no longer speak of coincidence or "one of those things." There is clearly some sort of law at work or an orderly procession of some sort in operation. If this be so then we must postulate an agency correlating these various factors.

First of all, let us examine whether an agency knows of these things occurring and telegraphs the knowledge of an impending railroad accident to a psychic person for some reason, perhaps as a warning.

Clearly there is another factor involved beyond the law of cause and effect. For this event to take place the people in the car had to decide to go driving at a specific moment to have the accident. It requires actions on the part of individuals, it requires that the train not be late, and all kinds of elements to fall into place so that the vision may come true.

I feel that the purpose of bringing these elements together is explicable

only by the karmic law of cause and effect which goes beyond the natural law of cause and effect. That, for reasons we frequently do not understand, and more frequently do not approve of, the *powers beyond* man dispose of us in various ways, depending upon our prior status in earlier lifetimes. I can't prove this. It's merely a postulation. However, I can prove that these events could not be known to a psychic person unless they had already been decided upon prior to the vision.

If events are decided upon by somebody beyond the physical world then why is it that we cannot always foresee them, but only in exceptional cases? There are two answers to that. A fair number of visions do not come true entirely as foreseen. These are the warning visions. They are "broadcast" ahead as they *might* be if some action is not undertaken somewhere along the line to abort them.

For instance, the warning of a railroad accident, with the train coming, the car racing up to the track. But the person in the car remembers the psychic experience at this moment, jams on the brakes in time and the accident is *avoided.* But the majority of pre-visions seem to be of events that occur as *foreseen.*

It is inevitable that we leave this world one way or another for the next one. It appears to me that those in power are neither sentimental, nor particularly choosy. They will take us out of our physical world in various ways for reasons of their own. Perhaps this relates to karmic accomplishments and debts. Clearly, we can't all die in our beds, nor can we all die in airplane accidents, so there must be some other ways because nothing of a psychic nature may occur that is *contrary to the natural law.* It is very important to remember this. No psychic phenomena ever violates the natural law. Whenever it *seems* that way, it is because we don't understand the law fully. All psychic phenomena are within the *wider law* of nature, which we will some day fully understand. None of them are "supernatural," or miracles.

What seem to be perfectly normal sequences of events, such as one's hitting a train at a trestle and being killed, are in reality the end products of some sort of IBM machine planner *out there somewhere.* The factors are put together for the purpose of eliminating someone from the physical world and discharging a karmic relationship. That is my theory. I don't see any other reasonable explanation for these chains of events.

I think events can be foreseen by individuals *because events are*

stationary. We are the ones who move toward events not the other way around. Those who are gifted with clairvoyance see into the future and they see certain landmarks called events. They do not necessarily see *our reactions* to those events. This much is free will. The only free will we have is what we will do when a certain event occurs. If the karmic pattern has decreed that the event will occur regardless then there would be no warning, no way of our knowing it, and it will happen. If we are to be given a freedom of choice there will be some form of warning and we will be able to take action. Depending upon what action we take when we are faced with the event, the next step will be such and such.

Let us say that we have been warned of an accident. One of us in that car has had a clairvoyant impression of the accident either directly or through another person. There is an element of warning present when he comes to the trestle. Now he can either jam on the brakes and stop, or he may think he can make it before the train passes and speed up, or he can just slow down and jump out of the car. Whatever course he takes will determine what happens next. This is his free will. The event is the clash of car and railroad at that point.

When I say events are stationary, I don't mean stationary in physical terms but stationary in that they have been preset in terms of occurrences. *They must occur*. They have been planned. We are moving on a time track toward them and when our time track meets up with these pre-set situations, we "experience" them.

Clearly, then, time is a very flexible term. It may be that time is merely a convenience we have created for ourselves in order to live a regulated life in the *physical* world. All true psychic experiences are *outside* of time. What makes it so very difficult for mediums to communicate or for the discarnates who are trying to describe their world is the fact that they have no time in their world. A world that has neither time nor physical space is very difficult to imagine for us who haven't been there. It seems to be a world in which consciousness is based upon impressions, on thoughts, on feelings. Ultimately, feelings and thoughts become one. In that world progression is not by elapsed time but by evolved states. As you evolve from one state of consciousness to another, you are growing in what is the nearest thing to "time" as we know it in the physical, three-dimensional world. Or, in more simplified terms, learning self-realization is the equivalent of growing up in the physical world.

Since time has no reality in the world of psychic consciousness, it is sometimes very difficult to translate states into earth time. That is why entities who have been “over” for a while, especially if they went over in shock, have difficulties determining how long they have been over, or what the timing factor may be of certain events that will yet take place in our world.

Most of the predictions made by professional mediums suffer from the time element. I can give you a very good example. Several years ago I published in a book called *Predictions - Facts or Fallacy?* the account of a doctor in California whom I identified as Dr. N. To protect him, I kept his name confidential, because Dr. N. is a reputable psychiatrist and physician with a high position in a California hospital and only a few close friends know of his amazing mediumship. He even diagnoses patients brought to him *before* he sees them, and inevitably, he has been correct. He has saved a few lives that way to the surprise of his colleagues. Dr. N. has a long history of predictions made since he was a young man, all of which have come true. One of the terrifying predictions he made concerns the city of San Francisco. He foresaw an attack by the Red Chinese and described it in graphic detail, giving me the date of December 29, 1970. He also explained that prior to that event the stock market would hit a certain figure and that this would be a warning signal. The United States government would be given an advance warning of sixteen hours, but it would be ignored.

We all know that the Red Chinese did not attack San Francisco in 1970. I questioned the doctor again in great detail later since most of his predictions *have* come true.

For instance, he had foreseen a car accident, describing the stretch of road on which it would happen, on a downgrade at six o’clock in the afternoon and that the sun would be at his right. It would be a red car, and he described the make. The accident did occur as foreseen. He couldn’t stop it.

As for the Red Chinese attack, Dr. N. explained, he still foresaw this clearly. I asked how he had arrived at this date and he explained that he had seen “December 29th” clairvoyantly. However, he had guessed the year by the make of the cars he saw in his vision. Car models change every few years, and the doctor felt that he could be off a few years, but the attack would occur. Here we have a trained scientist, a doctor, and even he cannot pinpoint *time* in relation to his visions. Everything else is clear, the event, the details. Time is elusive.

When a psychic speaks of events in the future it is like standing on a chair to stick your head up to see farther. Now when you are up on that chair you see a little more than when you are down on the ground. Depending on how much higher you are than the ground, the more you can see. I use the term high in both the physical and emotional sense, because being "high" is the strongest state of psychic consciousness. I have already gone on record against drugs because the vision you have on that kind of trip is a distorted one caused by biochemical changes, not by natural impressions. But you can get high without drugs through psychic states. The higher you are, the greater your ecstasy. The further out from yourself you are, the more you are likely to partake of these vistas of the future or of the past.

Clearly, then, time is an uninterrupted flow of yesterday, now, and tomorrow. Or, if you want to simplify it, there is only a continuing *now.* Events are lined up, ranging from the past into the future. Past events have already been fulfilled, so whatever we see in the past are really *imprints,* shells of people and scenes. The events in the now and of tomorrow are yet to happen. We get a preview, a projection *outside* their proper slot in the time stream.

This seems to be the structure of time. We must travel on our time track, come up to these events, react to them one way or another and then go on to the next event.

The question is, of course, who is in charge? I am firmly convinced that events are blocked out even before we are involved, by some superior IBM machine "up there, out there," wherever it is. To see the truth in this requires acceptance of a factor in the universe *outside of man.* I hesitate to say God because I am not a religionist. But even scientifically speaking, logical deduction points toward a superior intelligence. It may not be a person, as we understand the term— but a superior intelligence *is* at work. There is no escape from fate, because fate is part of the natural way things are run in this universe and this is the only universe we've got.

Once we accept the nonexistence of time, in terms of objective reality, there is no need to call psychic phenomena supernatural. Quite clearly, if time is an unending *now* then looking ahead is merely a question of direction. Then psychometry becomes a natural way of gaining information, since everything of an emotional nature that has ever happened is still in existence as an imprint. Reading it is merely a question of looking, if you are psychic.

Now what about space? In our physical bodies we are restricted in our

movements in many ways because we inhabit our physical shell. Matter cannot normally go through matter. Distance can only be covered in terms of elapsed time. Nevertheless, there are incidents of teleportation, the transportation of solid objects seemingly at great speeds, almost instantaneously, or through solid objects. This is in circumvention of, and total contradiction to orthodox scientific law. “Dematerialization” of solid objects is vouched for, yet it is impossible for an object to disappear from view and then reappear at another location. No ordinary scientist today can accomplish this. Perhaps twenty-five years from now he will be able to. Our atomic knowledge will have increased to the point where we will better understand the structure of matter.

I can attest to *the reality* of dematerialization myself. Some years ago, during the investigation of a house on Fifth Avenue, in New York City, I wore a silver medal around my neck. On one occasion the entity contacted in this house through the mediumship of Mrs. Ethel Johnson Meyers, grabbed the medal, almost choking me, and said, “I had a medal like this, given to me by my mother. It reminds me of it,” or something to that effect. I replied if he liked the medal that much, why not try and get it away from me.

The challenge was taken up. One morning I awoke and found the medal missing. I searched the bed. I looked under the bed. I took a shower. It wasn’t anywhere to be found. The medal had been around my neck on going to sleep. Yet, it had disappeared during the night! I searched all day, then gave up. On the third day, I took a bus home at six o’clock. There were very few people going home at this hour due to the weather. Suddenly I felt that someone was sticking ice down my back! At first I thought some youngster was playing a trick on me and turned around. There was no one behind me. In fact, there was no one on the bus but the driver and me! I shook from the chill of this alleged piece of ice down my back, and as I shuddered something fell to the floor. It was my medal. I still wore the chain. The chain had never been broken. The medal had evidently been taken off the chain without opening it. That same week we had a routine investigation during which Mrs. Ethel Meyers was again serving as medium. The gentleman who had taken the challenge several months earlier “came through” her in trance. Before I could open my mouth, the entity said, triumphantly, “Well, did I get the medal or didn’t I?”

A well-known legend concerns the so-called Seven League Boots. When put on, the foot will with one step transport you seven leagues away.

Theoretically, there is nothing unnatural about this. Matter, including living bodies, is not solid at all. It is nothing more than small impulses of condensed energy held together through electromagnetic relationships, but with plenty of empty space in between. In dematerialization, nothing solid is being dissolved. We are merely *loosening* the relationship *between* tiny particles, then sending these particles a great distance through electromagnetic fields and quickly retightening them at the other end back into seeming solidity. What appeared solid isn't solid at all. It only seems that way because *we* are of the same quasi-solid substance. Conversely, a spirit appears solid to another spirit, being of similar substance.

When spirit entities speak of their own world, they see each other as completely physical, completely three-dimensional. It is only when they move outside their world into our world that they become two-dimensional to us.

Chapter 5

Life after death: Fact or fallacy? The channels of communication, The nature of the “hereafter”

With life after death, proof, of course, is the important thing. First of all, we have to define what constitutes proof. If there is an existence beyond physical death, then there must also be communication with that world. Those two go hand in hand, existence and contact. Consequently, we should define proof of life after death and the nature of possible communication with those who are in that dimension in such a way that it excludes fraud, self-delusion, guesswork, or any alternate explanation. To the religiously oriented spiritualist such rules are not necessarily welcome. The spiritualists feel that it is sufficient to have had one or two examples of continued existence of a loved one and then there is no need for further proof. Communications that contain nothing more than vague general statements of love, messages to the effect that a loved one is “alive” in another dimension and concerned for the welfare of those left behind may be heartwarming to those who receive them but are inconsequential from a scientific view. We must find evidence from the so-called dead that is specific and contains data that could be identified only in connection with a specific individual who has died. Also, the data should not be known consciously or unconsciously to the one who is on the other end of the communication channel, whether it is a researcher or simply the client of a medium seeking a contact. This narrows the body of evidence down considerably, but there are enough cases on record where even under these stringent rules communication has been highly evidential. Those who continue to exist in another dimension are also learning about controls and contacts with our physical world.

The body of evidence concerning life in the so-called hereafter is overwhelming. From the beginning of time, people have seen or heard their dead ones whenever there has been *need for them* to make contact. This seems to be one of the basic rules. The dead appear, or make contact in an audible fashion only if there is need for them to do so because someone in the physical world is in trouble or emotionally requires intervention. There are very few instances where communication has occurred for no reason whatsoever. It is always for an ulterior motive if that motive be only to express their continued existence, the very fact of their survival.

Attempts to make contact with *specific people* who have gone on are almost always doomed to failure and should not be undertaken. From a psychological point of view the attempt may become a crutch if successful, a disappointment if not.

What one can do if one desires communication with a specific personality is to open as many psychic doors as possible in the hope that a message will come through sooner or later. Conditions for communication are apparently very complex, involving not only emotional states on both sides of the invisible curtain, but also atmospheric conditions, bodily conditions of the medium, and perhaps factors as yet not understood. When communication does occur, it is much more gratifying. One of the problems of parapsychology is that it is not essentially a laboratory science. Nothing can be truly repeated in or out of the laboratory. Everything is *unique*, because it is personal and emotionally tinged. It cannot be otherwise since we are dealing with the essence of human life.

In the overwhelming number of cases where genuine communication with those on the "other side" has occurred, these communications have been *initiated by the dead, not by the living.*

Keeping the door open does not necessarily mean consulting a different medium every other day. It refers to an open attitude, perhaps meditation at regular intervals, during which something might conceivably occur, whether direct voice communication, vision, or so-called automatic writing. But I don't like ouija boards. Occasionally genuine communications do come through the ouija board, if those operating it are psychic. You must always discount, however, any knowledge obtained that is already present in the unconscious minds of the sitters.

Some years ago I went to the London headquarters of the Spiritualist Association of Great Britain on Belgrave Square. I asked what sensitive might be available at that moment, leaving it entirely to chance. I am sure no one recognized me. I was told that a certain gentleman and a certain lady were available. Again, I had the choice of picking one or the other and I picked a Miss Ivy Jaggers of whom I had never heard before. A few moments later I was led into a small cubicle and then Miss Jaggers entered. She said hello and then we sat down and immediately she started to talk about some of my dead relatives.

I had not thought of my dead relatives for some time but nevertheless their names *were* in my unconscious mind. I knew that they were dead. I also

knew that perhaps subconsciously I might welcome some word about their well-being. Even though it seemed rather remarkable that she was able to toss off three or four of these names in succession, which were connected with each other, I took it with caution. Then she advised me that there was a schoolteacher "present," a man called a professor who had taught me in school. I have had a number of professors teaching me and I had been out of school for a long time. I asked for further details. "He is a rather short man," she informed me, "has a beard and says he taught you *one* thing although he was a teacher of *something else."* I still couldn't connect with the man. "Is there anything you can do to identify him further?" I asked. "For instance, did he have a hobby?"
"He shows me a wall filled to the hilt with books," she replied, "and now he shows me a chessboard."

In the back of my mind something started to click and I asked for his name. "He shows me capital J as his initial." And then I knew. A man who was a teacher of literature had taught me history. He was a short man, and toward the end of our relationship he wore a beard. He was a great collector of old books, in fact, he started me collecting them. He also was at one time middle European chess champion, and his first name was Joseph. But there was only one thing wrong with this marvelous discovery. Even though I had not had any contact with him for years, as far as I knew he was alive. The next opportunity I had I went to this man's last domicile in Vienna, Austria. I had his address and went up to greet him again. But another name plate indicated that the apartment had changed hands. A lady answered the door. I asked for Professor Joseph, "Yes," she nodded, "he used to have this apartment." I asked where he had moved to as I would like to get in touch with him. She said that would be difficult; he had passed away six years ago.

A psychic named Roy Morgan, who also works at 33 Belgrave Square, assured me on our very first meeting that standing right next to him was my brother-in-law. He even gave me his name, Teddy. Then he added, he tells me he had a terrible accident. He was killed in a car and his head was crushed and he went on to describe some of the details. All this was entirely correct.

There are literally thousands of such cases happening not only to me but to many people, where there is communication and people do identify themselves. When they happen "spontaneously," the dead give some evidence of their individual personalities to identify themselves. If you are sitting with a professional medium, beware of questions being asked you *by*

the medium. A good psychic never asks questions, only confirmation of statements made, a simple yes or no. You yourself must never supply any details.

The dead can communicate in various ways. The contact may be visual, auditory, or even three-dimensional. The overwhelming majority of genuine phenomena are spontaneous, unsought, and unexpected. There are a number of cases where figures have appeared to an observer while fully awake and then dissolved again.

Where the matter for this is drawn from is an interesting question, since in these cases no physical medium is present. Perhaps the dead can draw upon some other power reserve to "clothe themselves" with ectoplastic substance. I had one experience of this kind myself. I spent ten years as a psychic researcher without ever having had the slightest experience myself. In 1958 I was living in an apartment building on Riverside Drive in New York City. One night my head slipped off the pillow while I was asleep, and started to dangle over the edge of the bed. I have low blood pressure and this could have caused serious headaches. Had I stayed this way five or ten minutes, I would have been a very sick man in the morning. Suddenly, I awoke feeling someone's hand on my forehead, pushing my head back onto the pillow. It was a cold hand. I woke up quickly. It was a moonlit night and the room very bright. I looked up and saw to my amazement my mother standing in front of me, perhaps a yard or two away. She wore what I can only call a nightgown, and was rather pale, and smiling a little. The next moment she was gone. I had been fully awake when it happened. As she stood between the windows and the wall, she had cast a full shadow upon the wall. There was definitely a silhouette on that wall, so she had not been a two-dimensional apparition, but a true materialization. She had come to prevent serious illness. I have not seen her since.

Communications occur for one of three reasons. First, there is unfinished business of some kind. This may be concerning the one who has died, or someone left behind who needs help completing it, or unfinished business involving *both* the living and the dead. That seems to be the strongest reason for continuing communication.

Far more numerous are the cases of apparitions or contacts just to show continued existence beyond without any particular messages. Some cases involve either a phrase, or an action identical with what the dead person said or did last.

Once in a while there is neither unfinished business nor the need to prove continued existence, but the desire to *continue* a working relationship from the "other side."

It appears from testimony obtained by me through large numbers of investigations, that those who have gone on and are in good mental health, are then assigned certain tasks. Most of these tasks involve guidance of people in the physical world, without, however, interfering with their lives or disturbing their karmic patterns.

Thus the guidance is of necessity indirect, except in cases of danger, where warnings are apparently permitted at times. The entire system of interrelationships between the dead and the living is empirically evidential but far from clear philosophically. We know but a small portion of the natural law governing these relationships and there is much more to learn.

There is some indication that the surviving entities of the great creative individuals of this world may continue to express themselves through living people on the physical plane.

Recently, the case of Rosemary Brown of England has created a stir. This lady lays claim to being the continuing channel of expression of some of the great composers of the recent past. The evidence seems to be respectable and at least worthy of study. The investigator of the Brown case, Stewart Robb, is not only a qualified psychic researcher but also an expert musicologist. This fortunate combination of talents makes him a particularly qualified man in this instance. Why Beethoven, Brahms, and others should choose a middleclass English housewife to continue writing their music for them is not as much a puzzle as one might think on first notion. Her lack of musical training would render her a more convincing medium perhaps. On the other hand, the music of the great composers is openly available and the mere fact that an untutored person can write in their style is not sufficiently convincing. What is lacking here perhaps are intimate, personal details of the composers' lives, transmitted by them to Rosemary Brown and checked out independently. If some of these personal data were unpublished in print, but could subsequently be corroborated by a researcher through letters or other existing but inaccessible documents, then we would have a near-foolproof case for the contact between the composers and Rosemary Brown. Until this happens, the case remains open, at least to my mind.

One must take great care not to allow an other-world influence to become possessive to the point where the physical person is merely an extension of

the dead individual. The collaboration can only succeed if both are equal partners and are equally free to discontinue it at any time.

In my book *Life After Death: the Challenge and the Evidence* published some years ago, I listed a number of real cases where survival of human personality was the only plausible explanation. Those who feel that a dead person is reaching out to them, must ask for proof of identity and for something that can be checked out against their own knowledge of that person. It appears that many of those who are in the next dimension are able to look ahead in time and advise their earth contacts as to future events. That in itself is merely proof of paranormal activity on the part of the recipient as it could also be explained on the basis of the person's own ESP ability. But when the discarnate supplies data about himself or herself, which are both unknown to the recipient and his or her next of kin, and if these data later become reality to the discarnate's family rather than to the recipient, then I think we can safely assume that the communication from the beyond is genuine and as claimed.

From the material I have obtained in many sittings, investigations, and discussions, I have gradually been able to project a complete picture of what the world beyond is like.

For one thing, it is a thought world in which all thoughts are instant reality, where thoughts can create and dissolve everything except the people themselves. For another, this world is neither up nor down, neither heaven nor hell, but merely another layer of our own world, coexisting in the same area. But as it moves (vibrates) at a higher rate of speed, it neither clashes with the slower, physical world, nor is it visible to those in the physical state unless they are mediumistic and capable of reaching outside their physical bodies.

The world of spirit, or what Professor Rhine called world of the mind, is filled with the familiar sights people remember from their sojourn on earth. Houses, trees, flowers, art objects, musical instruments-anything and everything their thoughts can create and their souls need in order to function, exists over there as well, but more perfectly, purer, in a sense, since the creation of these things is not hampered by material imperfection or lack of skills.

Over the years I have tried to prove objectively that a dimension other than the physical one exists and functions, where people live after shedding their physical shells. This has taken most of my scientific efforts. To extend

the investigation into the various levels or planes of existence into which that "world next door" is quite clearly divided is a task yet to be performed. One must not glide into the realms of metaphysics in this respect but continue an open-minded search for the mechanics and inner meanings of these various planes, without abdicating one's scientifically oriented thinking or the right to question anything and everything at all times.

Chapter 6

Ghosts, apparitions and scientific evidence pertaining to them

If you would have said “scientific evidence pertaining to ghosts” about thirty years ago, you would have raised eyebrows. It was the sort of thing told as a story on a cold night by the fireplace, or read to children of a certain age, but you didn’t *seriously* investigate them.

In the late nineteenth century there was a spurt of interest in England where ghosts have always been, treated more respectably than they have been here. In America having a ghost gives prestige. In Ireland it indicates that possibly something is wrong with one’s ancestors.

Are there such things as ghosts? A ghost, in terms of the parapsychologist, is the surviving emotional memory of someone who has died tragically or traumatically. At the moment of death, the separation between physical body and personality, that which some refer to as spirit, is hampered by a condition of emotional shock that prevents normal transition. Consequently, death is not recorded in the conscious mind of the one who dies. Instead, life as it was, continues to exist in the mind, and the person to whom this occurs is unable to recognize reality. *Ghosts rarely know they are dead,* but sometimes feel that they are not what they were before. They may be dimly aware of the fact that a change has taken place and that certain things are not what they were before, but they’re never fully aware of themselves. They are, in fact, very similar to psychotic individuals in the body.

Ghosts are never rational. They are always, in varying degrees, incapable of coping with the reality of their being, their existence. Consequently, they are in no position to do anything about themselves. They cannot travel, they cannot take steps to help themselves. They are, in fact, dependent solely upon help from our side of life, from the physical side. They cannot be rescued by those who have passed over and are now in the so-called spirit world, because they haven’t gone there yet.

Ghosts live in a physical world, but are not of that physical world. They are, therefore, a little like fish out of the water, unable to adjust to their state of being. They feel like humans, they think they are what they were, but they are not. So they find themselves confused when they cannot get the attention of others of whom they may be dimly aware. They find that they cannot do

certain things. They are no longer able to lift certain objects.

Gradually, they drift into greater panic. Ghosts are the exception rather than the rule, but they are not a figment of the imagination. They are not something conjured up by people with fertile minds, nor do ghosts return, simply because they have not gone any place. There are no such things as what the French call *revenants*. The only ones who return from the nonphysical world are those who are normally there, not ghosts. For an outsider it is very difficult to understand that there is a very definite difference between *apparitions of the dead* and the so-called ghost phenomena. These are two totally different forms of phenomena. In the case of apparitions of the dead, there is *freedom to come and go*, freedom to manifest, and generally full mental and emotional faculty. With ghosts, there are none of those things. Ghosts are split-off parts of personality, possessed only of the final moments of life, unable to recover their former memories, until after they've been helped out of their state of psychosis.

There are many other misconceptions about ghosts. First of all, ghosts are not frightening, except by ignorance as to their true nature. Ghosts can't harm people because they are unable to relate to people in any serious way. There are some very rare exceptions to this. A person might have been the cause of the death of someone, and then returns to that spot and is recognized by the victim. The ghost entity, summoning great emotional strength, might conceivably have the strength to kill the flesh-and-blood person. One case happened in the Philippines, where a murderer returned to the spot of his crime. A second one happened recently in northern Norway, at the city of Trondhejm in a former Catholic, now Lutheran, cathedral. A former abbot who died insane has been seen and actually tried to strangle people who were in the upper gallery of the church, mistaking them perhaps for someone from his past. In general, however, ghosts are quite incapable of reaching out sufficiently to the living to touch or harm them.

The fear element is almost always on the part of the living. The fact is, ghosts are to be pitied and helped, not feared.

Other common misconceptions are that ghosts travel and follow people home. They do not. When a ghost is seen in more than one location outside the same building or the same *immediate* area, we are not dealing with a ghost but with an apparition of the dead.

Still another misconception is that ghosts appear at night, especially at midnight. As a matter of fact, ghosts don't have the foggiest idea of time, day

or night are exactly the same to them. They are *always* present, if they are present at all. Persons in a haunted house might have stronger perception at certain hours. In Britain, for instance, it is very fashionable to speak of ghosts walking at certain times. That has to do with the recurrence of the *hour of their passing,* or the tragedy that has made them into ghosts. The exact moment of a tragedy is a memory trigger that might increase the need to manifest. When I go into an allegedly haunted location with a medium, I don't come at the anniversary or the hour when others have seen this apparition. I come when it's convenient to me, generally in the daytime. It is all done in a very businesslike style, when there are no people around. Inevitably, a psychic contact is made. It makes no difference whether it is day or night, except that at night psychic vibrations are less interfered with by white light and noise. White or yellow light destroys the movement of psychic emanations because they seem to move at approximately the same rate of speed. The darker it is, the more likely the psychic vibrations will be strong. But the romantic aspect of the "dead of night," the midnight hour, the loneliness of the place, those are very minor elements. Most of them are the figment of the imagination of writers, poets, and perhaps of people who enjoy being scared. I'm not one of them. I've never been scared since I am always prepared to see or hear what I came to see or hear.

By now I've been to almost a thousand haunted houses all over the world. You get the feeling of routine. You become sort of imbued with the idea that what you are likely to find is some poor soul hung up in his problem at the time of death, unwilling or unable to accept death, looking for someone to talk to. So you find a way to talk to him. You lend him the voice of your medium, you listen to his story, and in spilling his story he is relieving himself of the need to repeat it constantly, and you free him. It is precisely like psychoanalysis except your patient is not on a couch. Your patient is noncorporeal, being drawn in through the faculties of a psychic individual. It is important that the investigator explains to the entity that time has gone on or the situation that has caused his grief no longer has any validity.

This is a question of skill because ghosts are not rational, and the first reaction inevitably is that they think they are alive and that I'm telling them lies, that they are not really dead since they are speaking to someone and they feel the body of the medium into which they have been injected. This is a difficult process and you have to go step by step to convince them they're "dead," to reason with them as to their status. Once you have done that, of

course, you can induce them to leave. That isn't always easy either because they might know of no *other* place to go to. They may not have any great love for anyone else to whom they can reach out now. But eventually you find a soft spot where there is a desire to manifest, to go someplace or to join a loved one somewhere *out there.* Once you have maneuvered them that way they will be drawn away from the haunted place. They will then be projected into that other world where they belong, since after all, they are now only thought forms, free to travel if they are *emotionally* ready.

A long time ago I felt that if ghosts existed, and I was convinced that they did, one should find in addition to witnesses a method to prove *objectively* that there were indeed such things as ghosts. Until then it was mainly through reliable witnesses, through the volume of evidence coming from people all over the world, and seemingly unconnected, that I established my conviction of the existence of ghosts. However, the skeptic may argue that secondary sources such as witnesses' accounts are weaker sources of proof than any primary source, such as a photograph or film. I agree with this, although it is also scientifically valid to examine the evidence from *reliable* witnesses in large quantities. If these witnesses have no way of contacting each other to exchange information, we can then draw valuable conclusions from their accounts.

To photograph ghosts was a formidable problem because you can't simply go into a haunted house, call the ghost and ask him to pose for your camera. You also have to make sure that there is no alternate explanation for what you might get on the plates or film, provided you got *something.* So the next step was to devise a reputable system for photographing or attempting to photograph psychic phenomena. At that time the only serious literature on psychic photography was spiritualist material, and F. W. Warrick's *Experiments in Psychics,* published in England around 1930. Dismissing the spiritualist material as partisan for the moment, I felt that a camera should be both foolproof and very good.

I had for years used a Zeiss Super Ikonta, a hand-made camera, because it is capable of a number of things. First of all, you can take pictures with a minimum of light since the lens is very good. Second, it has a lock that prevents accidental double exposure entirely.

Use a professional laboratory where the possibility of accidents is minimal. Buy your film from fresh batches, and as a safety measure, when large numbers of pictures are taken, develop an unexposed roll from the same

batch to check that it isn't, by any chance, faulty. All these things are wise precautions to prevent criticism should you succeed in taking a psychic photograph.

In recent years the development of the instant camera has been very helpful. The Polaroid camera is not the best camera technically, but the advantage of developing the film *on the spot,* is useful in this context. It requires very little light since the polaroid film is very sensitive. However, the pictures taken in this manner do fade after a year or two, and it is wise to rephotograph them soon. The pictures I have obtained myself, and those obtained in my presence by others, or under my supervision, represent an important step toward proving that ghosts are objective realities outside not merely inside your mind if you happen to be psychic.

The indications are that these represent electromagnetic fields adhering to a confined area, capable of limited motion, but incapable of breaking out of the immediate area by themselves. They are electromagnetic fields containing memory stimuli and project themselves constantly. They will, however, undergo changes of reaction to people in the immediate area. They will appear from various angles. This does not mean that they are free to act as normal human beings, but that there is limited range of variation with all genuine phantoms.

I am stressing this since there are two kinds of psychic photographs. The psychic photograph of an individual caught emotionally in a place where a tragedy has happened to him, and the *imprint* from the past, without personality or life. It is sometimes difficult for a psychic to distinguish between the two—which is the imprint only, and which is the actual human being, the phantom.

The only way one can be sure is when one studies the imprint on successive occasions. If exactly the same scene is seen by a number of individuals at various times, without *any variation whatsoever,* then you are dealing with an imprint from the past, like a photograph left behind in the atmosphere. But if there are variations then this would indicate an actual presence, a person. I have found about 10 percent of all reported apparitions are true ghosts; 90 percent are imprints without living presences.

In attempting to photograph such phenomena you don't aim at a specific phantom, deliberately and hopefully. Nearly all psychic photographs of this kind were taken accidentally, unplanned, unprovoked.

There are three elements required. One is that you are at a place where an

actual haunting has taken place and the ghost is still active. Two, that someone in the actual room or building is a photographic medium who has just the right biochemical apparatus in the body to make it possible. That person's body is the *real* camera. Your camera is merely the final step. Without the presence of a psychic photography medium, a psychic picture will not result. Third, you must be aiming in the right direction, at the right angle, at the right time.

Since "ghosts" are two-dimensional beings, there are theoretically unlimited planes possible, and if you were to take a million photographs in a haunted room, the chances are good that you would come up with something unusual. But very few people can do this so it is a question of taking a chance and just trying. Practically speaking, I have found that exposing two or three rolls of film in every direction in an alleged haunted area might produce some results. About 1 percent of all photographs I have taken in haunted areas in the presence of someone furnishing the proper biochemical what-have-you, have resulted in something extraordinary. It is not much, but it is 1 percent more than some people would give us credit for.

This is not the same kind of experiment as the polaroid experiments with thought projections of so-called spirits. The latter are much more under control. You are actually attempting to bring in images projected from another dimension. There are enough photographs in existence to show that it can work. Don't be disappointed if you do not succeed. It merely means that conditions weren't right.

I use black and white film of great light sensitivity. Before I started to experiment with psychic photography, I had been told that infrared film was the thing to use. The late Dr. Hereward Carrington, with whom I corresponded in these matters and correlated some experiments, was very high on infrared film. But infrared makes sense only with materialization experiments, that is physical, three-dimensional emanations. Otherwise, infrared film is too slow. By chance, I discovered that the best film is a black and white high-speed film called Agfa Record Isopan, which has a very fine grain quality. At the same time it has high-speed properties. If there is a ghost in the atmosphere you are attempting to photograph, and you use time exposure, let us say two seconds with high-speed film, and available daylight, it would be far too much exposure to expect results. The film would be burnt to a crisp under ordinary conditions. Nevertheless, if there is a psychic entity in the atmosphere, it will slow down the process and there *will* be something

on your film. If you use electric room light, expose less, because conditions are different. Never use flash nor strobes, or any other form of strong artificial light, especially not white or bright lights. Room light, if subdued, and indirect will not destroy the psychic vibrations.

Chapter 7

Déjà vu, reincarnation, and the collective unconscious

Psychologists and psychiatrists speak of the "collective unconscious" as if it were something that is actually in existence and could be located at will. It is supposed to hold the answer to many psychic occurrences that cannot be explained otherwise. Even so advanced a thinker as my late friend Bishop James Pike talked a lot about the "world mind," the collective unconscious, whence information is obtained and which is a source available to one and all at will, although we don't know how it works or where it is.

Carl Jung postulated the collective unconscious as a state or dimension where there exists a storehouse of knowledge accumulated from people who have lived and passed on. All this information can be tapped. It's rather a fantastic idea to have such an invisible IBM machine somewhere storing up all our emotions, impulses, knowledge and experiences. Edgar Cayce mentioned the so-called Akashic records, kept somewhere invisibly, in which everything has been inscribed about us, our past and even our future.

The Akashic records are in a way comparable to the world mind concept. I have more conviction that the Akashic records exist than do the world mind or the collective unconscious. The mechanics of reincarnation do not fit in with the concept of a collective unconscious from which one can draw, but they are compatible with the idea of the Akashic records.

Reincarnation has fascinated man from the beginning of time. The Stone Age religion called The Old Religion, or witchcraft, already accepted the idea of reincarnation. Man saw spring, summer, fall, and winter following one another. He observed that plants died, only to be reborn in the spring. He then began to wonder whether perhaps he himself also went through a similar cycle of life.

There are references in the New Testament to reincarnation, such as, "to live again, you must be born again." It was thought also that John the Baptist was the Prophet Elijah reincarnated. In modern Western teachings reincarnation disappeared for a while, but it came back into the minds of scholars with the increasing interest in Eastern philosophy in the nineteenth century. There was the concept of karma above all. Karma and reincarnation go hand in hand. The karmic law is nothing more than the strict application of a system in which one's own acts determine one's future. It has nothing

whatsoever to do with the concept of sin or guilt as it is preached in western religious faiths. One accumulates karma in error rather than willfully and to avoid karma in the next reincarnation, one must apply what one has learned in this life. But it is a far cry from the sinister concept of a punishing deity.

Almost everyone has at times had the strange feeling of having done something before, of having met someone before, or having gone through an identical situation. Yet, this cannot be so. This phenomenon is called *déjà vu,* which is French for "already seen." It could, just as well be "also heard," because some of these *time lapses* are not only visual but auditory as well. Even smells can be involved. You can sense a strange scent and have a feeling that this scent has occurred to you before. However, the majority are visual, short, and startling. *Déjà vu* has been explained by conservative psychiatrists as "opening a false memory" door. No explanation is given as to how this is accomplished.

Most *déjà vu* experiences, however, are a form of precognitive mediumship. A person has an impression about a situation, a place or a person *precognitively.* When the *actual event* becomes an objective reality, it all comes back in a sudden flash. You realize that you have seen the situation before but at the time when you first saw it you didn't realize you did. The original impression was on the unconscious level. It is as if you had made a prediction, had forgotten all about making it, and when the event occurred realized you had made that prediction and then recalled it.

According to most witnesses, there is an eerie feeling of detachment when it happens. Time seems totally absent which, in fact, it is. You are outside the time stream for a brief moment. Cases of *déjà vu* that have been checked out are numerous. There was the case of the American soldier sent to Europe during World War II. He was sent to a village in Belgium. When he came to this village, he pointed out a certain house and said that he had lived there before. He knew what was behind a certain door, and he led his platoon up the stairs as if he had really been there before.

A problem with *déjà vu* is to distinguish between a precognitive feeling and genuine reincarnation memories. I have found that 90 percent of *déjà vus* are not connected with reincarnation; about 10 percent are. If you feel as if you have been there before as a *person* but were someone else, then you are probably having a reincarnation memory. If, however, it is a general feeling of knowledge about the situation, then it is more likely to be an ordinary *déjà vu,* that is pre-cognitive. There is a lot being written about reincarnation these

days. Without the slightest objective proof, people are told that they have lived in ancient Egypt or Tibet and other colorful places and are told their previous life stories. The idea of a life reading is not wrong; but proof should be given. What is the village you lived in? What is the nearest village from there? What river flows nearby? Who were you? What was your name, and status? There has got to be some indication of specifics before I can honestly accept any of this material as being evidential.

When it comes to verification, the standards must be high. They must include the exclusion of alternate possibilities. Let us say you realized you've lived before as someone else and you have impressions of places, names, dates and situations. You have to make sure that you had no access to this information. The Bridie Murphy case was probably the most publicized, but by no means the only case of documented reincarnation. I was there when it happened. I heard those tapes before they were published and I was impressed. Morey Bernstein, an earnest young businessman, had met a lady by the name of Mrs. Tigh in Colorado where both lived, and he was impressed with her reincarnation memories of Ireland 250 years prior. He hypnotized her, and in hypnosis all sorts of information came to light, which he then checked out.

Upon publication, the book was a huge success. Even a film and a song came into being based upon it. People started to wonder who *they* had been in previous lives and an entire reincarnation fad swept the country.

A major news magazine had been wanting to acquire the rights to the book but failed to come to terms with the author and publisher. By a very strange set of circumstances, that same magazine dispatched a team of investigators to the Middle West a short time after the negotiations had failed. These investigators were to dig into the past of Mrs. Tigh, the subject of the Bridie Murphy story, and see whether they could come up with a "natural" explanation--in other words, debunk the case.

That was not difficult since Bernstein had not completely researched the material, although he was doing a creditable job. But there were open areas in need of further research.

The news magazine then published the "explanation" of its investigators: Mrs. Tigh had known some Irish people in her youth in the Middle West, and that is how she somehow gained her knowledge of nineteenth-century Ireland. The accusations were so patently forced that those who had faith in Bernstein's pioneer work came to his defense. The *Denver Post,* an old and

very reputable newspaper, dispatched a team of its own to Ireland to follow up on the Bridie Murphy material independently and report on it to its readers.

The results were published by the *Denver Post* in a six-part series in the Sunday supplement. Not only did the *Post* investigation fully confirm Bernstein's original findings, it added additional proof of its own. Recently, *The Search for Bridie Murphy* has been republished with the *Denver Post* material included and I recommend it to my readers wholeheartedly.

I myself have written an account of my own investigations under the title *Born Again—the Truth About Reincarnation.* This was published two years ago.

Recurrent dreams are like messages that want to come to the surface. If you have dreams that are exactly the same, several times, and if the message in them becomes more and more urgent then you are probably drawing upon reincarnation material. If you have a flash of having been someone else, lived elsewhere, then it may be worthwhile to follow through by hypnosis. To put anyone "under" just to find out if they have lived before is not worthwhile and rarely productive.

Reincarnation memories seem to be the *exception* rather than the rule. When something went *wrong* in earlier lives, people remember having lived before. They are not supposed to remember under karmic law, so that in the future they do not fall back on that information to gain from it. When someone has passed away unnaturally, or at an early age, or through violence, when someone's lifetime is cut off in some way, or not fulfilled, then we have these occasional situations of memory flashes in the next incarnation, in the next lifetime. Those are the cases that should be followed up. Through hypnosis, additional material is brought out. But hypnosis merely broadens the material by removing the hindrances of consciousness, and also, perhaps, by removing certain inhibitions about telling things that might be embarrassing. Under hypnotic regression, the hypnotist must be very inquisitive, but he does not discuss the results with the subject until the investigation is completed. This material is then researched in the usual manner. If some data turn out to be correct that the subject could not have known or had access to, then you have a genuine case for reincarnation.

In *Born Again* I discussed the remarkable case of a girl in Illinois, twenty-year-old Pat, who had "lived" in Scotland in 1600. Pat had had recurrent dreams in which she saw herself as a young woman in what she somehow

knew was Scotland in the year 1600. She was given a brief and precise message during these dream sequences. The message contained two proper names of a very unusual kind, proper names that made no sense to her and made no sense to me either, even though I am a trained historian. The two names, Gowrie and Ruthven, the year 1600, Scotland—those were the messages. Added to this were the words "I jumped," and something about two towers. My Scottish friends, also historians, couldn't make head or tails of it either, until I found an expert in northeastern Scotland to whom it did make sense. He took a book from his library shelf and showed me that in the year 1600 there was a political plot called the Gowrie conspiracy. Ruthven was the family name of the Gowrie family. These two names belonged to each other, the year was correct. There was additional material from this girl, all of it correct. I found that Pat had had nothing more than a high school education, that she had no Anglo-Saxon background, had not read Scottish history. Yet, under hypnosis, she became another person, possessed of much knowledge about Scotland. She described St. John's Town and a Gowrie meadow. There is no St. John's Town on any Scottish map. She also spoke of the two lords Gowrie having been executed. I then discovered that the lords Gowrie were indeed executed at a place then called St. John's Town but later changed to Perth. She could not have had access to this information. What makes the case even more interesting is that much of the information was not even published.

Reincarnation and the karmic concept of life may be the most logical way to understand our lives. If reincarnation is a fact, and I think it is, then what happens to us in our present life is far more significant than if death were the end. Every step we take should be weighed from a higher vantage point. What is right for us without hurting another person is what we should do, not necessarily what society dictates. I think we can learn to accept evil, to accept unhappiness, to accept disappointment as part of the evolution of personality from one step to the next and on. We are all part of the system and the system is imposed upon us. What we do individually each step of the way is our free will.

Chapter 8

Hypnosis, gateway to the unconscious

One hears a great deal about “hypnotism” and lately the subject has become a parlor sport. To begin with the word hypnotism is not used correctly. Even though it has become part of our everyday language the proper term is hypnosis. The word is derived from the Greek and relates to hypnos, meaning sleep. In other words, hypnosis is the science of the sleep state. Hypnotism, on the other hand, denotes a habit or conscious attitude such as in the words nationalism, egotism and so forth. This, of course, is not correct. Hypnosis, however, in that narrow sense deals with the exploration of that state of human consciousness in which the waking part of personality is temporarily at rest.

Even during antiquity sleep was considered to be mysterious. In ancient Greece and Rome there was, of course, a separate deity assigned to the matter of sleep. Depending upon one’s relationship with that particular god, one would have either restful or restless sleep. All sorts of things, according to the ancients, could happen during the sleep state. Revelations could come, warnings could be received, gods could come and visit, and man himself could travel to distant places via sleep. Even though the ancients didn’t understand the basic concepts of modern psychiatry they knew very well that sleep was a state in which man could do certain things he was unable to do while fully awake. Undoubtedly the ancients also practiced hypnosis as we do today even though they did not call it by that name. What they used it for, however, differed somewhat from modern medical concepts of hypnosis in that verbalization was not used to such an extent as it is today. On the other hand, mystic elements borrowed from religion such as incense, sound, color, and music were used to induce the hypnotic state.

Just as was the case with all other matters pertaining to the human personality and bordering on the psychic, hypnosis or the induction of artificial sleep by human operators was frowned upon during the Middle Ages simply because the state-oriented church was afraid that uncontrollable elements might influence people without official sanction. With the awakening of man’s scientific approach to the phenomena around him in the natural sciences, modern technology and modern medicine the question of hypnosis came again into focus.

In the eighteenth century, notably in France and England, various physicians experimented with hypnosis. From these early and somewhat romantic experiments sprang the fictional account of Svengali. This is the story of a young girl who falls under the influence of hypnotist and becomes totally his creature. In the case of Svengali, the girl rises to great heights of fame due solely to the influences of her master. So much was nineteenth-century Europe impressed by this story that people began to fear the influence of hypnosis, thinking that people might be induced to do something against their moral code or wishes merely because a clever hypnotist told them to do so in the sleep state.

With the arrival of modern psychiatry and especially psychoanalysis pioneered by Sigmund Freud and his successors, the entire question of artificially induced sleep became a topic of discussion among learned men. For the first time the medical profession acknowledged the existence of a human psyche as different from the body. But it took a long time before Freud's revolutionary theories were even acknowledged by the rest of the medical profession. Even as late as the early twentieth century eminent medical men such as the surgeon Dr. Emil Sauerbruch commented: "When I cut up a body I find no soul, therefore, there is no soul."

The existence of the human mind, if not soul, gradually established itself among medical men. With it came the realization that a very valuable tool could be developed from the use of artificially induced sleep states, because material pertaining to the unconscious level of the mind could then be unearthed and brought to the surface where it could be analyzed and certain important conclusions drawn from it as to the state of health of the patient.

To this day psychoanalysis relies to a great extent on dream material. These are images, memories, symbolic occurrences that the patient remembers from the dream state. The dreams themselves are natural ones and not induced by any means. In addition to this material, which is analyzed by the professional psychoanalyst, some practitioners already use hypnosis to achieve an artificial dream state, which is easier to control but also harder to induce than natural sleep. In parapsychology hypnosis has played a major role especially in research pertaining to reincarnation material.

Inevitably, scientific advances are also adopted or sometimes misused by laymen without the serious purpose of the scientist. Such is the case with hypnosis which has for more than a century been used by stage magicians and their colleagues, who call themselves mentalists, with varying degrees of

success. There is a profound difference between stage hypnosis and that used for medical or research purposes. In stage hypnosis emphasis is primarily on effects and flashy performance. Physical hypnosis is used for more than mental stimulation and great emphasis is put upon states of rigidity called catalepsis. This is understandable if one considers that the stage hypnotist is not concerned with any form of research or any idea of healing his subject. He is merely performing as an entertainer and the audience furnishes him with his temporary subjects. While this may be educational if well done and astounding in the case of really superb hypnotists, it has inherent dangers as well. For one thing, improper knowledge of the techniques of hypnosis in less than professional hypnotists can endanger the mental health of the subject. If the state of hypnosis is not complete and the subject is asked to perform certain otherwise impossible feats, it may well be that his real self cannot follow the order and he will injure himself in the process. But even if the stage hypnotist succeeds in putting his subject literally under, that is to say into the hypnotic state, and has him or her perform the required tasks satisfactorily, there remains the question of bringing the subject out again into his normal state of being. Because stage hypnotists work very rigid schedules and cannot allow themselves the luxury of much time to spend with individual subjects, it can very well happen that a subject is not properly brought out of his hypnotic state and is sent from the stage still partially or wholly hypnotized. Such subjects will eventually awaken from their hypnotic state but on the way home they may succumb to accidents due to their lack of full control of themselves.

While I realize that many stage hypnotists have contributed to a better understanding of human personality by demonstrating the reality of hypnosis in graphic terms to otherwise uncommitted or even hostile audiences in auditoriums and lecture halls and even theaters, I do feel that their usefulness in this respect is far outweighed by the very real dangers inherent in the way they practice their craft.

There are a number of societies of professional hypnotists in existence that watch carefully over the ethical behavior of their members. Even though Svengali could not induce his Trilby to perform immoral or criminal acts, the romantic notion persists that he could have. While it is true that no subject will do anything against his moral or professional code, it is equally true that many people harbor hostilities, resentments, and other suppressed emotions within themselves of which they are not aware. When hypnosis takes place,

these feelings may very well be exteriorized to the extent that a subject then performs in the hypnotic state something he or she would never do while fully awake. In this respect hypnosis can awaken sleeping dragons and sometimes even sleeping monsters. The temptation to play with a subject under these conditions may exist in some unscrupulous individuals practicing hypnosis. And it is with them in mind that these societies have been formed and maintained. But the basic concept still holds true. Nothing innately alien can be induced in a subject by the hypnotist. Only that which already exists within a person whether submerged or on the surface can be brought out and activated. The hypnotist, therefore, is merely an instrument in awakening the full potential of the subject.

Who should practice hypnosis and who should be hypnotized? To begin with, hypnosis should only be practiced for one of two reasons: for serious research and specific projects and for the purpose of healing an individual. Research hypnosis is practiced today by qualified men all over the world. These need not be medical doctors but must be qualified in terms of techniques and understanding of hypnosis. Their purpose should be clearly defined and not be merely a vague search for something to happen under hypnosis or some new discovery to be made without knowing what they are searching for. Research hypnosis is used generally to delve into the inner workings of the human mind to learn more about motivation factors and the ability of man to extend his knowledge and faculties beyond their current limits.

In parapsychology hypnosis is used in reincarnation research. A common fallacy has the parapsychologist hypnotize subjects at random in the hope of discovering some evidence of previous lives. In all the years I have worked with hypnosis I have never done this. It is only after a subject has shown strong evidence of reincarnation memories through conscious and repeated memories or in the dream state that hypnosis is used by me and others in parapsychology to follow up on these existing hints of a previous lifetime. Actually, not a single case of valid reincarnation material has come to my attention where the initial step was undertaken via hypnosis. This is especially important if one keeps in mind the dangers of “pleasing the hypnotist” by certain subjects. It is impossible to accept pointblank all material obtained through hypnotic regression—that is to say the techniques of taking someone back step by step into alleged former lives without considering the possibility that the subject is making up a story to please his

hypnotist and to call attention to himself.

This is how hypnosis works. By certain artificial means which we will discuss presently a person's conscious is temporarily put to sleep, thus permitting the unconscious to be untrammeled and freeing it to express itself. In the ordinary state of consciousness, the unconscious part of the human mind is held in check by the conscious mind that controls it. The conscious mind contains all that has been fed into it and it exercises a more or less rigid control over the unconscious part of the mind. The control sees to it that nothing improper, immoral, criminal, or otherwise embarrassing is said or done by the subject. These restraints differ widely among people, of course, but so long as a person living in this civilized world functions among other people, he or she will exercise certain restraints in expressing himself. During hypnosis this outer layer is temporarily removed so that the inner layer or unconscious part of the mind is permitted free rein. The purpose of this is to see whether there is some buried information in that part of the mind, whether perhaps the subject has knowledge not contained in the upper strata or conscious part of the mind.

There are three basic reasons why this is undertaken. In the largest number of cases hypnosis is used as an adjunct to psychoanalysis. In those cases the hypnotist, usually a medical doctor or at least a psychologist, will free the subject from the pressure of the everyday consciousness so that the subject can speak freely about his inhibitions, suppressed emotions, desires, fears, and so forth. From this material the analyst draws certain conclusions, and upon bringing the patient back to full reality will discuss the material with him and make certain recommendations.

A smaller number of cases pertains to parapsychological material, especially reincarnation. Here the hypnotist tries to take the person back into alleged previous lives in order to gain knowledge that can be checked out independently through detailed research. This technique is called regression and consists of a gradual return of the subject to childhood in intervals of perhaps five years at a time. At each interval the hypnotized subject is asked questions about his environment and if they are answered to the hypnotist's satisfaction the experiment proceeds. Finally, the state of infancy is reached and then the threshold of birth is passed. At this point the hypnotist suggests a period prior to birth ranging from one to several hundreds of years. Again proceeding in short intervals, the hypnotist will then ask the subject to describe certain conditions if and when the subject sees, hears, or experiences

anything. In the majority of regression cases nothing whatsoever is experienced. Only in the comparatively small number of genuine reincarnation cases where conscious memories have already been observed prior to hypnosis will the subject reenter previous lives and become quite elaborate in his or her description of it. At such times names, place names, dates, personal affairs, and so on are described in great detail and rapidly. This kind of material is capable of verification, of course, and forms a valuable body of evidence suggesting the reality of reincarnation.

The third reason why hypnosis is attempted has to do with ill health. An increasing number of psychiatrists have used hypnosis as tools to delve into the minds of psychoneurotic, psychotic, and even insane persons. With the last the success of hypnosis is very rare. It takes a degree of rationality to be able to be hypnotized. But in cases involving psychoneuroses and even in a large number of psychotic cases hypnosis can be induced in some patients with remarkable results. This type of work, however, should never be undertaken outside of hospitals or laboratories and only by qualified professionals. There are cases where a neurotic patient has gone through psychoanalysis and not resumed full possession of his normal functions, where medical science can go no further and yet where the patient is dissatisfied with his state of mental health. In those cases hypnosis may indeed bring rapid and surprising success. If the subject is capable of being hypnotized a wedge can be driven between the person’s reality experience and his suppressed feelings. The suppressed material can then be exteriorized and examined while at the same time new and constructive suggestions are placed into the subject’s unconscious. As a result, the subject will be well upon returning to full consciousness. This technique has worked in a number of cases and requires no more than perhaps two or three sessions with the hypnotist. It is also a lot less expensive than psychoanalysis.

No one should undertake hypnosis unless motivated by one of the above three reasons and when properly qualified to do so. It is not a parlor game. It is not a stage craft. It is not something to be done as a lark. Conversely, no one should be hypnotized unless there is a valid reason to undertake it. If a subject falls under the three categories mentioned above—that is to say as a research subject, a reincarnation memory subject, or is in need of healing—hypnosis may be undertaken. If it is undertaken merely as a device of exploration by someone curious about it, great care should be taken that it is not abused. Incidentally, hypnosis does not work as a tool to gain power over

anyone no matter what the reasons and it does not work unless the subject is quite willing to be hypnotized. The success of any hypnotic operation depends about 90 percent on the subject and about 10 percent on the hypnotist. Many people ask eagerly to be hypnotized because they wish to be rid of certain obnoxious habits such as excessive smoking, drinking, and so on. I have found from experience that a large portion of these eager people are not really sincere in their desire to stop whatever habit they wish to end. Instead they are unconsciously hoping that the hypnotist will fail, thus giving them renewed motivation to continue their habits. No one can be cured of excessive habits unless he sincerely and fully desires to be. Once there is this genuine desire hypnosis works and will yield results.

What sort of subject can be hypnotized and what not? To begin with there is no hard and fast rule as to which type of person can by hypnotized. To a degree we are all being hypnotized day in and day out by television commercials, advertising slogans, and orders from our bosses or wives and husbands. Any form of suggestion is related to hypnosis if not in intensity than certainly in kind. But hypnosis in the formal and technical sense requires a distinct personality, it requires a person to be flexible and to put his or her trust temporarily in the operator, that is the hypnotist. If there remains in the subject even the slightest trace of doubt— doubt whether the operation will succeed or doubt in the quality of the operator—then hypnosis will not result. The subject must be completely willing to deliver himself or herself into the hands of the hypnotist for better or worse. There has to be a feeling of complete acceptance as to what the hypnotist will do. A favorable attitude toward the success of the venture is helpful but not absolutely necessary. What is required, however, is a “letting go” of oneself. If one clings to consciousness one will never go “under,” that is the separation of the conscious from the unconscious will not take place. This is absolutely necessary to induce the hypnotic state.

Some people are better subjects than others, and a subject may be on excellent terms with one hypnotist while unable to relax with another. After thousands of cases involving hypnosis, I have come to the conclusion that the personal relationship between subject and operator is the most important single factor in the success or failure of hypnosis.

Hypnotist and subject must be in tune, they must have a mutual respect of each other, and there has to be that certain undefinable something between them that creates an atmosphere of expectation while at the same time

allowing the subject to fall asleep in the presence of someone whom he does not really know very well. It allows the hypnotist to proceed with a person who has just placed himself or herself in his hands totally and with all the ensuing responsibility.

All these things considered I would say that one in four people desiring hypnosis will indeed make a good subject. I have graded subjects in the following manner. Those who will fall into the hypnotic state within ten minutes on the first try and who will go down into the second and third stage subsequently without difficulty I consider excellent subjects. Those who will be partially hypnotized and retain memory of all that is being said yet feel that they have been asleep to a certain degree and who will be totally incapable of remembering anything that has been said on the second try are good subjects. Finally, there is a third type of subject who I call an adequate subject. This person will not go under on the first attempt but may do so on a second. On a third attempt such a subject will finally be under the control of the hypnotist. Some adequate subjects do retain complete memory of all that is being said. This does not preclude the effectiveness of the hypnosis, but it is more desirable that the subject does not retain any memory of the commands given him or her in the hypnotic state.

There are, as I have already mentioned, three states of hypnosis: light hypnosis or suggestion, second state hypnosis, and deep hypnosis. Only in the third state should anyone attempt any form of physical hypnosis, such as catalepsis, or rigidity of certain parts of the body. Stage hypnotists in particular like to demonstrate the total immersion of the subject into the hypnotic state by pricking him with a pin and getting no reaction of pain from him. I find these tests not only cruel but unnecessary. My methods differ from the physical hypnotists in that I never use any form of physical proof, but rely entirely on oral commands and mental hypnosis.

When a subject arrives for hypnosis it is always a good idea to engage him or her in some insignificant small talk to establish a relaxed atmosphere. Those who deal with hypnosis as if it was a dentist appointment will be sadly disappointed by the results because it is essential, as I have already pointed out, that the subject be in a receptive mood, free from as many fears as possible and eager to proceed with the matter at hand. For about three to five minutes I generally discuss the subject’s health with him because there are certain restrictions pertaining to hypnosis. I will never undertake any form of hypnosis if the subject is physically ill at the time of his or her visit to me; if

the subject underwent psychiatric treatment at any time in his or her life or if the subject is not free to commit himself or herself to my treatment—that is to say is a minor without parental permission or a married person acting without knowledge or permission of his or her spouse.

It may come as a surprise to some of my readers that I exclude subjects who have undergone psychiatric treatment from the benefits of my form of hypnosis. The reason for this is simple. I am not a medical doctor and I do not wish to inject myself into an existing medical picture. On rare occasions and with the written consent of the attending physician I have undertaken hypnosis in such cases but only when the treating specialist has thought it would be of benefit to his patient. Incidentally, among physical illnesses where hypnosis is definitely not indicated must be counted female indisposition, extreme nervousness, extreme tension, colds, extreme fatigue, and any other form of temporary indisposition. This is purely precautionary, but it is wise not to undertake hypnosis when such conditions exist and it is recommended that one wait for a better moment.

The majority of subjects prefer to be prone when being hypnotized that is to say lying down upon the couch. Occasionally people feel embarrassed by this position and prefer to be hypnotized sitting in an upright position in a comfortable chair. This can, of course, be done, but the prone position is the better one. I generally recommend that a person take off his shoes and his belt if he wears one. The head can either be resting on a pillow or flat depending upon the individual’s most comfortable state. Lights should be subdued and none should shine directly into the subject’s eyes. Noise can never be entirely excluded in a busy city but every precaution should be taken that no sudden loud noises may interfere with the hypnotic state. It is probably best to undertake hypnosis toward the later hours of the afternoon or in the evening because the blood sugar and energy cycles in most individuals tend to become lower and slower at those times. But this is not an absolute must and hypnosis can be undertaken at all times provided the subject is in good condition. Conversely, the hypnotist must also be physically, mentally, and spiritually healthy. A hypnotist unsure of himself or beset by his own neurotic problems is not likely to have the confidence of his subject and consequently the results will suffer. I usually exclude smoking from the treatment room, even though some subjects seem to require that last cigarette to calm them down. In compulsive cases I will allow it but I discourage it whenever possible. The same applies to alcohol. Again, on occasion I

recommend one or two glasses of wine prior to hypnosis to individuals seemingly in need of a relaxant. Under no circumstances may tranquilizers or chemical agents of any kind be taken within four hours prior to hypnosis.

Some hypnotists employ physical tools to achieve the desired state. These tools include pendulums, that is to say, small heavy objects suspended from a straight piece of string, which are moved back and forth in regular motions in front of the eyes of the subject. Other tools consist of mechanical gadgets creating concentric patterns. Even sound affects have been used by some. The purpose of these tools is to induce a state of sleepiness, of dissociation, in the subject. The difficulty with these purely mechanical means of separating the conscious from the unconscious part of the mind is that they are not selective and there is no direction given at the same time. This I hold to be essential. I therefore do not use any physical tools whatsoever but rely entirely on verbal commands and suggestions. Having told my subject to lie prone on the couch and close his or her eyes, I usually suggest a few seconds of regular deep breathing to further relax. Those who have taken yoga exercises are particularly good subjects for hypnosis because they realize the close connection between breathing and the physical state. After about five or ten seconds of this I suggest certain thought patterns. Depending upon the ability of the individual to accept and integrate these suggestions the hypnotic state will come quickly or slowly. One of the patterns used most commonly by me goes as follows:

“You are feeling very relaxed. You are becoming more and more tired. You wish to sleep. It’s all right to sleep now. You may take a short rest. You have earned a short rest. It’s all right. Your left arm is getting heavier and heavier. Now your right arm is getting heavier and heavier. Now your left leg feels heavy. Now your right leg feels heavy. Now your entire body is becoming heavier and heavier. It is sinking down deeper, deeper, deeper and you are very relaxed. You are beginning to feel tired and more and more relaxed. Deep, peaceful, quiet relaxation. All is well. Peace, quiet, serenity, love.”

As I mention the various limbs I lightly touch them with one finger. This has frequently been described by subjects afterward as having electrical properties and their limbs do really feel heavier on being touched in this manner. My voice is soft, quiet, but filled with authority. I command with the deep conviction that my commands will be obeyed. I do not question the validity of my commands nor do I question the ability of my subject to obey

them. The commands are given with dignity and dispatch and the subject is told in no uncertain terms what he or she must do. There is no discussion. There is no questioning at this point.

In most subjects a light state of hypnosis is now achieved. Breathing becomes more regular and a state resembling sleep will follow. At this point I continue my instructions as follows:

"You will go to sleep and stay asleep until I awaken you by calling you by your name. You will not awaken until your name is called. You cannot awaken until your name is called. You will hear no extraneous noises. You will not be disturbed by any noise outside, not by the telephone, not by anything whatsoever. You will, however, hear my voice coming to you at all times, coming to you from a distance. Even though you are asleep you will hear my voice and you will answer me when requested to. But you will not awaken until you are told to awaken, until your name is called."

Some subjects at this point will awaken and question the fact that they may be under hypnosis. They have understood every word and fear that they are not going under. In those cases one must begin again just as before. The second time around the first stage of hypnosis may very well result unless, of course, the subject is one of those who cannot be hypnotized because of inner resistance to the entire subject or because the subject does not wish to let go of something hidden within himself.

Assuming, however, that the subject is willing to go under and merely finds it difficult to relax sufficiently at first, we start from the beginning and now the subject is seemingly asleep. When this stage is reached the commands are as follows:

"I will count to ten. When I have counted to ten you will be fully asleep but you will hear every word I speak. Yet you will not awaken until your name is called. One, two, three, four, five, six, seven, eight, nine, ten." I wait a moment at this point and then continue. "You are very tired and relaxed. You wish to sleep now. Even though asleep you will hear everything I say and you will answer my questions when asked to but you will not awaken until your name is called." In many cases I use a picture pattern of a pleasant kind that induces further relaxation in the subject. This is how it goes. "You are taking ten more steps down now. One step, two steps, three steps, four steps, five steps, six steps, seven steps, eight steps, nine steps, ten steps. You are at the bottom now. You are walking toward the beach now. You are very happy, relaxed, and peaceful. The sky is blue overhead. The sun is warm, but

not too hot. You are very relaxed. You have reached the beach now and you are lying down and you are watching the ocean. The water is warm and pleasant." Generally, imagery of this kind creates a state of relaxation and well-being. After a moment I begin.

"You are now at the beach and you will take ten steps more to the water's edge. One, two, three, four, five, six, seven, eight, nine, ten. You are now at the water's edge and you put your foot into the water and you find it warm and pleasant. You decide to go for a swim. You undress and go into the water. You swim in the water. The water is mild and pleasant. It relaxes you. You enjoy it. You are very, very happy. You are quite alone, safe and secure. There is no one there but you. Only my voice is heard at a distance. You cannot hear anything else but my voice coming to you from a distance. You will stay asleep until your name is called. Now you are finished swimming and you come out of the water and you dry yourself in the warm sun. You enjoy lying on the sand drying in the sun peaceful, quiet, so relaxed and sleepy." I wait about thirty seconds after this before entering into the hypnotic exploration proper.

A good subject is now in the third state at the deepest level. In some cases the three states described above are not undertaken at one sitting but on two or three separate occasions. But once the third level is reached one may proceed with questioning. Depending upon the nature of the hypnotic experiment one of two things will now happen. If the subject is merely to be questioned about his or her own state of being relating to suppressed desires or emotional maladjustments, the hypnotist will now begin to ask certain leading questions. The subject will be told to answer freely and honestly. If, however, the subject is to be regressed into another lifetime then this will not be done at this point but the subject will be told that he or she is getting younger and in five-year segments is brought back into childhood and beyond.

Pointed questions such as "How are you feeling? Are you happy? Is there anything you would like to do if you had the chance to? Do you love anyone? Are you loved by anyone?" and so on, directly pertaining to the subject's personal life will be asked by the hypnotist. On occasion this may bring forth angry or panic-stricken replies and one must be prepared for such eventualities. There is no danger that this will create a state of mental disorientation, but if violence seems to be indicated because a question has touched upon a buried subject of hostile character, the hypnotist is always at

liberty to end the discussion, tell his subject that the matter is closed, and suggest another topic. This will immediately ease the pain of remembering and stop the violent action before it can become embarrassing to both the subject and the hypnotist. However, such incidents are extremely rare. In some instances, bringing the hostile element to the surface is indicated as part of therapy, however, and when that happens the hypnotist must at his own discretion proceed one way or the other.

Part of the hypnotist's job is to ferret out suppressed material, bring it to the surface, analyze it and dispose of it in the manner best suited to the individual's needs. But another task involves putting certain suggestions into the subconscious mind of the subject. These suggestions are given in a firm and highly capsulized version. For instance, if the subject has shown great anxiety about a job or about his ability to express himself clearly the command would be, "After returning to consciousness you will feel strongly about yourself. You will have no fears and you will express yourself clearly at all times." If the subject wishes to stop excessive smoking, the command may be something like this: "You do not like to smoke. You will not smoke any more. Every time you touch another cigarette you feel strong aversion and you do not smoke it." In the majority of cases, people have continued to reach for a cigarette but having done so discover that they really don't like it as much as they used to. After two or three sessions with the hypnotist the desire to smoke disappears entirely. One must, of course, keep in mind that excessive smoking may be tied in with or mask other psychological problems and in such cases the problem itself must also be approached. It is not enough to cure the symptom; along with discontinuing unpleasant habits there exists the possibility through hypnosis to delve into the background of those habits.

Up to three commands are usually given while the subject is in the hypnotic state. They must be clearly defined as I have already pointed out and must be capable of positive or negative actions, that is to say you are either told to do something or to discontinue doing something. You cannot give a command that leaves room for interpretation on the part of the subject nor must you give commands that are too complicated or consist of several parts. Having given the commands you then tell the subject that he or she will forget the wording of these commands, forget that he or she has actually received them. "You will not be able to remember my commands but will follow them completely and immediately upon awakening." Then the subject is gradually brought back to the surface of consciousness again. This is done

in as many stages as the descent has been originally. If three times ten counts have been used on the way down then the same count has to be used on the way up. Forgetting one ten-count period may lead to a partial hypnosis after the person awakens.

The subject is brought up in the following manner: “You will now relax completely. You will rest. When I count to ten you will leave this area of the beach and you will slowly return to the surface. You will walk into a forest, which you see in the distance. It is calm, cool, and beautiful. You like it here.” About ten seconds later the journey is completed as follows. “You will now walk toward the meadow which you can see in the distance. You will take ten steps further toward the surface but you will not awaken. You will not awaken until your name is called. You will stay asleep until your name is called. One, two, three, four, five, six, seven, eight, nine, ten.” Now the three commands given previously are once again repeated and once again the subject is told that he or she will not remember anything that went on while he or she was under hypnosis but that on awakening he or she will be very relaxed, happy and rested as if there had been hours and hours of sleep. “You will now proceed to the surface one step at a time. When you hear your name called after the tenth step you will be fully awake and you will feel happy and relaxed. One, two, three, four, five, six, seven, eight, nine, ten.” Then the subject’s name is called quickly and fingers are snapped close to his or her face. This will awaken him and immediately the hypnotist’s voice should drop to normal levels of conversational tones.

After a moment or two when the subject will try to get his bearings, the hypnotist inquires as to how he or she feels. In general, the subject will respond positively and speak of being relaxed and happy. This is only natural since those commands were not couched in secrecy and were, in fact, given at the last moment prior to the subject’s return to full consciousness. Then the hypnotist must inquire as to the extent of the subject’s memory of what was said to him or her during hypnosis. With some subjects there may be total recall, which does not mean that the subject was not hypnotized. It means that the state of hypnosis was extremely light but results may nevertheless come from it. The majority of cases will report partial memory and the more such subjects try to remember the less they will be able to, eventually giving up. A number of cases will not be able to remember anything whatsoever but will immediately start acting upon the commands received. Those, of course, are the best subjects. Some hypnotists like to use posthypnotic suggestions, that

is to say commands of a specific nature given under hypnosis that are buried in the unconscious of the subject until a later time when a verbal command or sometimes a visual command is given by the hypnotist. For instance, the hypnotist will instruct the subject while under hypnosis to demand a glass of water as soon as the word sunshine is mentioned. The hypnotist then waits a few minutes after the subject's full awakening and then casually mentions the word sunshine in conversation whereupon the subject will immediately ask for a glass of water, frequently puzzled by this sudden desire. Posthypnotic suggestions have their place. They are excellent ways of testing the depth of hypnosis and in many cases they can be of real value therapeutically. However, they do not establish permanent states of well-being, nor are they of great significance in parapsychological research. They merely prove that we can do wonders with our minds when conditions are right.

Hypnotic regression for the purpose of researching potential reincarnation material is one of the most exciting ways of using hypnosis. As I have already pointed out, the subject must have had some overt proof that reincarnation memories exist within him before subjecting himself to hypnosis. In a work entitled *Born Again* I have described several such cases. Assuming that the subject has recurrent dreams or flashes while fully awake, of having once been someone else and wishes to explore the subject further he or she is then placed into the hypnotic state in the same way as any other subject would be. However, upon reaching the third level of hypnosis the questioning does not begin as it does with subjects of the other two categories. Regression is induced instead. This is how it works. "You are your present age. What is your name? You can speak freely even though asleep. You will not awaken until your name is called but you must answer honestly all questions put to you." Sometimes the subject cannot do this and will awaken instead. The subject must then be rehypnotized and the entire process started from the beginning.

If the subject responds by answering you may proceed further. Generally these answers are in a very low voice, hardly audible and the subject is quite clearly asleep when speaking. "You are now five years younger than your present age. You are twenty years old. You are fifteen years old. Where do you live now?" Now the subject will talk about his or her world at the age of fifteen. Questions about parents, friends, relatives, the name of a teacher, the name of a school, the name of a neighbor or the street address of someone he knew at that time are all valuable indications of a regressed memory. This

information is always present in the subject but in the ordinary consciousness it is buried deeply and is not available at will. Under hypnosis, however, this storehouse of information is opened up readily and the answers should flow freely and quickly. “You are ten years old, you are five years old. Where do you live? What is your best friend’s name? Where do you go to school?”

Finally, the threshold of birth is approached and the suggestion made that the subject is just an infant, just being born and now crossing the threshold into a possible previous existence. “You are just an infant. You have just been born. Now you are crossing over into a previous existence. It is five years before your birth, ten years, fifteen, twenty, fifty, a hundred years.” Patiently one must now continue. From time to time the hypnotist stops and asks, “Can you see anyone? Can you see anything?” Eventually the subject will say he can see another person or a city or a house or a landscape. The hypnotist will stop at this point and ask the subject to enlarge upon his or her observation, trying to bring the other person closer and into focus. That other person is, of course, a previous self of the subject.

Skillfully examining that other self from an alleged previous lifetime, the hypnotist will now try to learn as much as possible about that other self’s existence through the mouth of the hypnotized subject. Questions likely to yield information as to name, place names, dates, conditions, events, anything that might be verified in historical records, are of the greatest value. Once that is done the hypnotist suggests that the other self seen in the distance may very well be a different aspect of the personality of his subject. Only when material of this kind is obtained and is capable of objective verification in historical records, even in obscure ones, and only when this material is not consciously known to the subject or easily accessible to him or her do we have truly valid proof for the existence of reincarnation. This doesn’t mean that vague or uncertain material obtained through regressive hypnosis is false or worthless. But in terms of modern science and in view of the reluctance on the part of great segments of the scientific community to accept reincarnation for a fact there is the unrelenting need for hardcore evidence.

At the end of the questioning period, which should not extend beyond one hour under any circumstances, the subject is gradually returned to the present in easy stages. This is done by reversing the procedure outlined above. At first the subject is brought back to the threshold of birth in segments of five years. However, no further need to question him or her at the various segmentations exists. Once the present age is reached the subject is told to

relax for a moment and is then brought out as before. Since the command has also been given not to remember anything from the past the subject will not remember anything whatsoever pertaining to his or her reincarnation memories or any of the dialogue that has occurred between subject and hypnotist. This is the normal procedure. On rare occasions, however, I have experimented (with the full knowledge and approval of the subject) with subjects capable of bringing their previous life existences with them into the present. In these instances the subject is told to merge with the alleged pre-life existence into one person and upon awakening to remember both the present and the past incarnation and to act accordingly. However, as a safety measure there is also the posthypnotic command inserted that upon hearing a certain word the prior incarnation memory is to be dropped and only the present self remembered and seen as valid by the subject. This technique has yielded valuable material in the search for the so-called sunken continents, such as Atlantis.

When hypnosis is properly done there are no ill effects whatsoever after the person returns to full wakefulness.

Chapter 9

Witchcraft, Satanism and other "underground" cults with paranormal leanings

Witchcraft is a very popular subject today. What was strictly a subject for kids on Halloween five or ten years ago, has become a matter of interest not only in schools, but also among adults. It would be best to explain, first of all, what a witch and witchcraft are *not.* A witch is not a little old lady in a black hat, with a wart on her nose, riding astride a broomstick through the air. Witchcraft is not an individual putting a pin through a waxen doll in order to hurt somebody. It is *not* trick-or-treat on Halloween. It is *not* conjuring up the spirits of the dead. It is *not* brewing love potions with newt's eye, frogs' tails, and other less-than-delicious ingredients. It is *not* a black mass. It is *not* devil worship. It is *not* something entered into only by the depraved who have denounced God. It is *not* antireligious. It is *not* anti-Christian, it is *not* anti-anything.

Witchcraft is the world's oldest religion. Anglo-Saxon and Scandinavian witchcraft, called *wicca*, is a Stone Age cult based upon nature. It came into being at the very beginning of mankind. Man looked up at the sky and saw things he couldn't quite understand—the sun, the moon, the stars, the planets. He realized there were forces in nature beyond his own ken and he needed an explanation. This is how the first religion was born and the very first religion was "witchcraft."

In primitive society the forces of nature had to be dealt with and since they were terrifying it was best that an expert should deal with them. The community selected the shaman, or priest, to do this. Every phenomenon had a different deity because such things as could not be explained had to be caused by the gods. But with all these deities there was always *the principle of one supreme being.* Witchcraft accepts the existence of a supreme power in exactly the way other, later religions do. However, in the ancient tradition called The Old Religion, which is the original name for witchcraft, the deity is not personalized the way it is in the Judeo-Christian tradition. It is simply a great force beyond man, the force that controls everything. The priest and the priestess were the sole intermediaries between the community and the deity. They did not hold greater power, however. They were just part of the community. Thus The Old Religion is the most democratic religion there ever

was.

As time went on people emerged from the caves and lived in the open and agriculture began. The deity of agriculture was particularly important since caring for the crops was the main livelihood, in addition to the hunt. So there developed a dual interest, the god of the hunt and the deity controlling the growth of the crops. Eventually these two principles crystalized themselves into two deities. The god of the hunt, the male principle, usually shown as an individual wearing horns, eventually became the lesser of the two, as the female principle, identified with the goddess of the moon, Diana, became the "mother goddess" of The Old Religion, outranking the male.

To the Stone Age society, the moon not only represented the night, mystery, the occult, the hidden, it also represented all emotional outlets—love, sex, the ability to sleep and knowledge gained in dreams. The sun represented merely the light necessary to perform agricultural tasks or hunting, or to perform routine things. Gradually the moon goddess became the principal goddess of The Old Religion. The god of the hunt stood next to her as companion.

Witchcraft in Europe continued for a long time. In ancient Greece it was called the religion of Pan, Dionysius, and Diana. In ancient Greece the principal animal was not the horned stag, but the goat, so the male god Pan was shown wearing a goat's skin and horns. A somewhat different approach developed in the cultures derived from African civilizations. African voodoo, obeah (magic), and juju worked on the fear principle rather than by invocation.

There were three things that made up the religion of Western Europe called *wicca.* First, there is the need to live in tune with nature as represented by Diana, the mother goddess, and the horned god of the hunt. She is worshiped through incantations, but never through sacrifice, since life was held precious and was not to be taken. The sanctity of all life is an inherent part of The Old Religion.

Second, the use of magic. This has nothing to do with the stage magic of today. Magic to the *wicca* (wise ones) simply meant a better, more intimate knowledge of the laws of nature beyond that which the ordinary person is familiar with. It does not mean breaching the laws of nature, overcoming them, or in any way altering them. It is the conviction of those practicing magic that the average person has only a scant knowledge of the workings of nature, while the shaman or priest has a greater knowledge and therefore can

do things that seem like miracles in their effects but are, in fact, perfectly natural. With that comes a great and detailed knowledge of herbs, plants, of the correlation between the tides and the lunar calendar and the workings of man's body. Those who live in complete harmony with this calendar will be healthy individuals. Fred Adams, leading pagan, has said, "the calendar is the backbone of life." By calendar he meant not the Church-oriented calendar but the lunar calendar of twenty-eight days. Magic then is the drawing upon hidden principles in nature and making them work for you. Magic includes such things as thought transference, telepathy, and healing, even at a distance. It includes self-healing, transfer or power and changing of thoughts or actions in people, without their knowledge.

In sympathetic magic you act out what you want to happen. For instance, if a hunter wanted to be successful, he would put on an animal fur and dance in it in ritual fashion. If the crops weren't high enough, a certain ritual dance would be performed in which the women would get astride a stick, later a broomstick, and jump as high as they would want the crops to grow. From that, incidentally, comes the fantasy of witches flying through the air on broomsticks. The broomstick, or originally the stick, was simply the symbol of domesticity. It represented womanhood as the keeper of the house.

Sympathetic magic means encouraging the natural forces around you to "do a little better." It is like positive thinking, except that you take positive *action* and make things happen. Nature can be *encouraged.*

For a long time, witchcraft was the only religion. The first major challenge to the position held by The Old Religion came during the Roman Empire. The Greeks had been most tolerant. Many of them worshipped Pan while others followed more conventional paths. But the Roman Empire instituted a *state religion*, and it had no room for any faith other than that which worshipped the emperor as a divine person. This brought the Roman state religion into conflict not only with emerging Christianity and with Judaism, but also with the witches. For the first time there were persecutions and attempts to go underground.

When Christianity became the dominant force in Western Europe, it turned upon those who weren't Christians, renouncing pagans as not worthy of being "saved." But the witches were not persecuted as such. For another eight hundred years, side by side with Catholicism, an underground witchcraft cult continued. It was particularly popular with the simple country people, those who were the most oppressed, those who were in the state of

slavery. It was easy to see why the country people preferred The Old Religion to a stern Christianity identifying itself with the oppressors.

Christianity is a male-oriented religion based upon a heavenly trinity. Sin is a very potent force in it. Dogmatic laws must be obeyed, trespassing brings immediate punishment both on earth and in heaven. This religion had little use for women, sexual enjoyment, or the arts. On the other hand, there was The Old Religion worshipping the forces of nature—things that the simple people saw all around—full of joy, abandonment, and no dogmatic laws whatsoever. In fact, one of the principal laws of *wicca* is, "An' it harm none, do what thou wilt."

The third principle governing witchcraft was and is the unswerving belief in reincarnation as the guiding force in life. Reincarnation, being born again with a loved one, and reward of the good and making up for bad deeds plays a dominant role in witchcraft. The belief is not part of the Christian church. Although there are passages hinting at reincarnation beliefs in the Bible, Modern Christianity has little use for this idea. Quite obviously there is no possibility of reconciling the idea of karma with the idea of the resurrection. Quite obviously the purpose of sin would be totally lost in a world in which karma takes care of guilt. So even if the Christian church wanted to accept reincarnation principles, it could not do so without commiting dogmatic suicide.

This is what the witches had going for them. Their understanding of nature through magic, their ability to control things for themselves and a *direct* link with the deity, a joyful religion filled with self-expression, and the belief in reincarnation. By about 1100, this faith was so popular in Europe that the Church began to notice it. As a result of the disastrous peasant's war in the fourteenth century, Pope Innocent declared witchcraft forbidden and its practitioners in defiance of Church and state law. But yet the jealous church fathers did not have the right focal point to pin heresy on the witches. They needed an anti-Christ personality, when discovered that among the gypsies there was a term called devil, meaning stranger. Then they found that the Beelzebub of ancient Phoenicia was properly terrifying. From this they concocted the image of the devil, a creature with horns, a Pan-like goat face, and the fiery propensities of Beelzebub. Having created this fantasy, they then accused the witches of having contact with it. The witches were amazed, for they had never heard of the devil before. They had not been concerned with Christianity at all; they were only concerned with themselves. But they

were accused of having had compacts with this devil. Accusation was tantamount to conviction. The accuser received a generous portion of the accused's property.

This went on for centuries and hundreds of thousands of innocent people were tortured, killed, exterminated. In this country, as late as 1698, the Salem trials resulted from a West Indian servant girl's having ESP. Apparently her trance states were a rather frightening sight. She was accused by the Puritans of having been "in league with the devil." Being a rather naive, primitive person, she decided if she was going to go down, she might as well pull down a few of those nice ladies she had met in town. She accused everyone she could think of, and before long they were all in jail accused of being witches. Eighteen people lost their lives on the gallows as a result. Nobody was *burned* as a witch in America. These people were later exonerated when it didn't do them much good.

In 1951, Britain repealed *The Witchcraft Act* and it became legal to practice The Old Religion. From that moment on, The Craft, as members of the cult refer to each other, came to the surface and operated fully above ground. As yet, they had to be cautious since they were still being discriminated against on a professional or social level.

I have talked with many young people and found them extremely interested in witchcraft. I receive many letters, some of them from thirteen- or fourteen-year-olds who want to become witches. In most cases I can't help them, but once in a while I can advise individuals further if their quest is genuine, and they are above the age of consent.

There is a cult called devil worship or Satanism. It relates to witchcraft the way the black mass relates to Catholicism; it is a *mockery of witchcraft.* It has borrowed some of the outer trappings of witchcraft, but has made a shambles of its principles. A Satanist is essentially a materialist, who teaches lust, selfishness, greed, self-indulgence, enjoyment, without ulterior reasons. He has no use for charity, for helping others. I also found that some Satanists are extreme rightists, relate to fascist causes and are by no means friendly toward womanhood.

Wicca has its own incantations but sometimes there are parallels with Christianity, because the latter has borrowed from witchcraft. Satanists have taken the Christian mass and borrowed from *that.*

The black mass is frequently confused with witchcraft. It had its start in the renaissance, but really flourished in eighteenth-century England among

depraved and blasé nobility. It is simply a mockery of the Catholic mass, item by item, and produces a kind of thrill, the way sexual perversion produces certain thrills. The black mass is supposed to profane Christ and God, but as far as I know, no roof has ever come tumbling down upon those who have performed it.

Of late, there have been other variations of Anglo-Saxon and Scandinavian witchcraft. In California there is a group called Ferreferia practicing the ancient Greek traditions of Minoan Crete, using the exact rituals, partially in ancient Greek. Their rituals are similar to the ancient mysteries of Crete. The word "mystery," by the way, has nothing to do with the kind of books you pick up in railroad stations. The mystery of ancient Greece is the verbalization and realization of the Inner Self. The *mystes* is the adept, the person who comes into the mystery.

There is also a revived Egyptian Cult of Isis, in Pasadena, California, where this ancient Egyptian religion is still being practiced. But the majority of those who are pagans today follow the path of *wicca,* or Western-style witchcraft.

Some people regret the connotations of the word witch. There is a group in London calling themselves Regency because they don't like to be called witches, yet they do similar things.

A *warlock* is not a male witch, but a magician, a practitioner of the art of *forcing nature to do his bidding.* Witches are people practicing a religious cult. Their concern is with the deity within and with the deity in nature. Warlocks do not care about any deity. They are interested in mechanical actions caused by their own manipulations of the laws of nature.

One of the controversial aspects of witchcraft is the fact that many covens worship in the nude. In middle America there are some puritanically minded covens who keep their robes on, but in general The Old Religion requires nudity. In being without clothes, one faces the deity in the simplest possible way; there is a certain democracy in this and there is also a very physical reason. Part of the ritual involves chanting, dancing, and working up energy to create body electricity that can then be united and sent out in what is called the cone of power, to heal someone at a distance or to change someone's mind. Wearing garments containing wool would inhibit the flow of that body energy. It is a scientific fact that wool clothing is an insulating agent.

As for any erotic connotation, there is some sex in witchcraft in certain fertility rites, in marriage ceremonies, and in high-level rituals. But it is a

secondary matter and not the reason for the gathering.

Chapter 10

Numerology, astrology, hand analysis, the Atlantis problem and UFOs

The uninformed public and even some allegedly informed individuals in the professions frequently lump all unusual studies and activities together and make them part of the occult field. In particular, this holds true of areas that are in no way connected with psychic research proper but that are frequently of interest to those who are primarily interested in parapsychology. By association then these subjects are lumped together by the uninformed. On the other hand, we must recognize that all areas outside of orthodox science are of necessity related in some fashion to each other.

One of the most popular fields of interest among all levels of society is the field of astrology. The casting of horoscopes, the interpretation of birth charts, and the general preoccupation with the stars is so widely spread among all people that astrology has become a huge industry rather than an esoteric craft. It has spilled over into design, the manufacture of clothing, jewelry, even furniture and automobile types. Astrology is no longer something that raises eyebrows when it is brought up in polite conversation. It has entered the board rooms of large corporations. This has been a development of the past few years and indicates that interest in the subject lies very deep indeed. By the same token popularization has brought with it commercialization and a degree of falsification. This, too, is inevitable when a subject formerly reserved for a small group of dedicated individuals becomes the property of large masses of people who do not approach it with the same degree of integrity.

To begin with, astrology is that part of astronomy that got split off when astronomy became an exact science during the seventeenth century. Prior to that astrology and astronomy were one and the same. To this day a good astrologer must know his stars as well. Some do not, however, and there is a large body of individuals practicing the craft of astrology who do not have the proper grounding or knowledge in it, for essentially astrology is a mathematical craft. It is based on calculations arrived at not by intuition but by consulting certain existing charts and established facts concerning the universe. One of the main misconceptions held by many is the idea that astrologers forecast people’s future. A good astrologer will not do any such thing but may indicate certain trends concerning an individual. What the

person does under those transits is entirely up to him. In other words, an astrologer predicts future *conditions* but does not foretell the future as an exact and precise fact the way a psychic does. Occasionally, astrologers are also psychic. It is only human for them to intermingle their mathematically oriented astrological training with their intuitive emotionally tinged psychic ability. As a result, there emerges a composite picture of the future in which the trends are interwoven with a more exact form of prognostication. But we must never forget that such astrologers are relying essentially on their psychic ability, not on their astrological training.

Another common misconception is that astrology deals with the stars. Primarily, horoscopes are based on the movements of the sun, the moon, and the known planets. Eventually two unknown planets, as yet to be discovered, will be included in these calculations. Only in a secondary sense do stars or "suns" enter the picture since their comparative remoteness is of lesser influence upon human beings. The theory of astrology envisions the constant bombardment by cosmic rays, which are especially effective at the very moment of birth. Some astrologers reckon the moment of conception as being of greater significance in casting a horoscope. Others feel that at the moment when the newborn is exposed to the outer world the influence of cosmic rays is greatest, and therefore they consider that the moment when horoscopes are to be cast.

There is a third method which makes it possible to adjust either one of these methods, the so-called progressed chart. In this method the astrologer will question the subject about his past experiences from youth onward. He will then adjust his own findings to make sure that the highs and lows he has calculated for his client actually conform to the events in his client's life. By doing so he then manages to recalculate the moment of birth since very few people can be accurate to the minute about their own birth. Progressions can also be made into the future and there are many rather sophisticated forms of horoscopes possible depending upon the aspect of one's personality one wishes to explore. There are horoscopes dealing primarily with one's health, with one's finances, with one's love life, with almost any aspect of human personality. But all horoscopes have one thing in common. Unless they are calculated exactly to the very moment of birth, or conception if that is the preferred method, they are nothing more than guesswork.

Any kind of horoscopes cast for groups of individuals such as the newspaper horoscopes or those found in magazines are partially correct at

best. They cannot possibly be exact for individuals, and a great deal of wishful thinking always enters into the interpretation of such carefully worded horoscopes by those who read them.

All general horoscopes, that is to say those printed ahead of time where the astrologer does not meet his actual client, are bound to be based solely on the sun signs, that is to say on the position of the sun at the time of a person's birth. However, there are ten elements that go into making a horoscope; the other nine are the moon and the planets. These are totally ignored in any such general horoscope. You must therefore recognize the limitations of the latter type and not expect too much from it. A truly professional astrologer will not undertake a chart unless he has sufficient time to do so. Such charts range in cost anywhere from twenty-five to two hundred dollars, depending upon the individual and the time spent. To expect anything of value for less than that sum means one is fooling oneself.

Numerology is a related science in which the name of a person, sometimes even the place of birth, are converted into numerals and the numerals are then studied as to possible significance. This is, in a way, like the Hebrew Kabbalah where numerals and letters that use identical symbols are built into an entire magical order of things. However, it is amazing how valuable numerology can be in studying a person's character. Unquestionably the universe is run mathematically, and everything can ultimately be reduced to figures. Astrology is certainly a mathematical craft. Numerology proves only that everything in life can be governed by the right formula. We know, as yet, very little about these inner workings of the universe and how living beings hang together. Ultimately, I'm sure, we will be able to put our finger on the equation of life itself.

Numerologists ply their craft in various ways. Generally they ask for a person's name and birth date and also request all given names as well as any name changes. Sometimes they will find that a person's name is not the proper one to attain success in some aspect of life. They will then suggest a shorter or longer name more suitable to that person's character. I know of several individuals who have actually changed their names, even invented names, to conform with numerological theory. In some cases this has changed their outlook since they no longer were their former selves, for better or for worse. In their new identity many have indeed attained greater success. Again, as in astrology, some individuals practicing numerology may be gifted as psychics. They will then bring to their craft a degree of psychic intuition

and will intermingle their purely mathematical calculations with personal psychic interpretation. But we must never confuse the individual practitioner's ability to do this with the craft itself.

Hand analysis, on the surface of it, seems to be the province of gypsy tea-leaf readers and other individuals practicing their trade in nightclubs and tea rooms. But there is a very serious side to the art of hand reading. The lines in a person's hand, apparently, change from time to time. I have had some expert hand readers such as artist Jean Sullivan read my hand every few years, taking an imprint of the hues with red or black dye. Comparing these hand prints afterward, it was quite clear that the lines in my hand had changed over the years. Now it is a moot question whether the changing of the lines indicates that the person's future also changes or whether the person's life reflects itself in the lines of the hand. Whichever comes first, the fact is that a person's fate does show in the hand lines. The many colorful names given to various parts of the hand such as mount of Venus, mount of Jupiter, and life line, career line and so on are all described in great detail in the many books dealing with hand analysis. It is not my intention to go into this in greater detail, except to say that hand reading is a respectable craft and does, at times, yield valuable material of a prognostic nature. A hand reader may be psychic and use that ability as well as the basic ability of interpreting the lines of a person's hand. However, the meaning of each line is pretty much determined by the existing literature, some of it going back into antiquity. The hand reader is not at liberty to make up interpretations or to invent his own. All good hand readers have read the basic books about their craft. I don't doubt, however, that touching a person's hand will give anyone a psychic impulse as well. Psychometry is such a common form of ESP that I can't help feeling that there is nearly always a degree of psychic intuition present as well.

As with all divinatory arts and crafts the proof of the pudding lies in the verity of the reading. If a reader's predictions are detailed and specific, and if these predictions do come true as made, then it matters little whether the predictions were obtained by one means or other. They are in any case in violation of existing orthodox science and must be considered of paranormal nature.

Less well-known than hand reading is the art of phrenology, or interpretation of the shape of the head. But even this esoteric craft has, at times, yielded material about a person's character and future. In essence these

forms of reading postulate that a man's life and destiny are already embodied in him at the time of birth and consequently the lines telling the story far ahead of its becoming reality can be read and interpreted by a properly trained individual. This is similar to the "IBM card" I had mentioned earlier as being within all of us at the time of birth.

Because of Edgar Cayce, whose medical mediumship has been unique, the question of the existence of Atlantis is also frequently mentioned when psychic matters are discussed. Edgar Cayce has, in his sleep state, spoken at length about the future of the universe and given exact information about a continent that has disappeared. That continent is Atlantis. There is even a second continent called Lemuria, and in some readings there is mention of Moo, a third sunken continent. While some very reputable scientists acknowledge the existence of sunken continents in various parts of the globe and the writings of Plato concerning the continent of Atlantis are taken seriously in some quarters, it has remained for Edgar Cayce and some less well-known psychics to describe life in that continent as if he had been present in its heyday.

In fact, Cayce speaks of Atlantis as if he himself had been incarnated at the time. Cayce's work dealing with reincarnation extends to the point where he has given individuals coming to him for readings exact times and places where they had lived before. In many instances this involved the continent of Atlantis. This is not the place to discuss the pros and cons for the existence of such a continent but it is a good time to point out that the likelihood of sunken continents in various parts of the world is indeed very great. Earth movements continue to this day and we do know of catastrophes in the past that may have caused huge land masses to disappear.

Where the belief in the existence of Atlantis, Lemuria, and Moo touches upon psychic matters is the area of psychic communications from individuals who have lived in one of those places in previous lives. I myself have investigated such claims and found them to be highly provocative to say the least. Unknown languages and handwritings, both entirely plausible and far beyond the ability of those producing them have led me to believe that there was indeed such a place as Atlantis. There seems to be a direct link from that continent to pre-Hellenic Greece and thence to the Americas. The majority of information concerning Atlantis and the other sunken continents comes from psychic sources. Only a small portion of the research done objectively indicates that such remnants may yet be found under the sea. But these small

portions are significant, too. Ships have been found on mountain tops in Peru that could not have gotten up there by themselves unless there had been a high tide at one time leaving them in the mountains. Similarities of culture, rituals, language, and appearances among people in widely scattered areas of the globe also point to some sort of common heritage. Tracing this heritage from the sunken continent of Atlantis to the present will require more space than this chapter can afford. However, the ultimate evidence for the existence of Atlantis, Lemuria, and Moo will have to come from archaeologists, not psychics. They may follow up on what leads psychics can supply. But until the first spade turns up a vessel or piece of masonry that was once part of Atlantis, it will be difficult to convince the majority of the scientific establishment that Plato was right after all.

UFOs, or unidentified flying objects are frequently mixed up with parapsychology, especially by radio and television interviewers who think that all people believing in the existence of ghosts, psychic phenomena, and unidentified flying objects are weird. Therefore, these various areas of belief are one and the same to them. There is an overwhelming body of evidence for the existence of extraterrestrial travel to our planet. I'm not referring to sources of doubtful authenticity but to the works of such respectable authors as John Fuller *(Incident at Exeter*, *The Interrupted Journey)* and Major Keyhoe. The evidence points in the direction of machines made by intelligent beings traveling to our earth from great distances. In fact, there is preciously little evidence, if any, for space travel from our own solar system. Stories of Venus and Mars being inhabited by interesting beings not too different from ourselves belong to the realm of fantasy.

As in any interesting field of research there will always be some individuals of doubtful background who wish to make themselves more exciting to their fellow men. They will therefore invent adventures that cannot be checked out and get, so to speak, on the bandwagon of the latest fad. Thus it has been with the "flying saucer craze." About ten years ago several individuals tried to make headlines with accounts of flying saucer travel, which they said they had undertaken in spaceships coming from Venus and the unknown planet Clarion.

None of this material has ever been substantiated. But there is some evidence that these machines not only leave vapor trails but have actually burned the ground upon which they had landed. People have seen them land and take off, people have been injured by the exhaust fumes and heat from

such machines, and some very respectable scientific bodies have attested to the fact that these machines could not possibly be of terrestrial origin. Whoever flies them is capable of tremendous acceleration and change of direction, something no human being could withstand without fatal injury.

John Fuller has pointed out in *The Interrupted Journey* that his subjects reported speaking to people from planets in the constellation Perseus. This is one of the double suns that forms part of our galaxy but is, of course, a great deal farther away than the planets of our own solar system. Interestingly, the people from these faraway places communicated with the Hills, the couple whose journey had been interrupted, by telepathy. It is in this respect only that the business of flying saucers, UFOs, and interplanetary travel connects with psychic research. There is frequent mention of people from other worlds communicating with human beings by telepathy. Other than that there doesn't seem to be any connection. I have heard opinions expressed that UFOs are in reality psychic phenomena, that is to say that all unidentified flying objects exist only in the minds of those observing them. But the evidence points in the opposite direction.

Chapter 11

Psychic healing

One of the touchiest of subjects among paranormal activities is the question of psychic healing. Any form of unorthodox healing, treatment, or restoration of health is immediately apt to become a focal point of medical disapproval if not outright court action.

In the United States, this rigid attitude on the part of the American Medical Association has at times taken on grotesque proportions. Dr. Douglas Baker, renowned physician and member of the British College of surgeons, among other honors, has developed a new concept in electromagnetic healing, utilizing apparatus designed for that purpose. When he toured the United States, lecturing on this discovery and offering explanations as to why magnetism affects the circulation, he was arrested on charges of practicing medicine without a license. Needless to say, these charges were eventually dismissed, but not until much excitement, misinformation, and hurt had been caused and money spent needlessly. Behind this arrest was, of course, the force of the “establishment” medical society that viewed Dr. Baker’s innovations with scorn because they were not yet fully “approved” by them.

But psychic healing is not merely the new and unorthodox discovery of a trained physician, although that is sometimes part of it.

Basically, the term refers to a form of healing beyond ordinary understanding. This includes several types of treatment. First, there is psychic healing in the narrow sense, that is through direct intervention of a healing medium, in whose presence the healing takes place. Some healers will ascribe their powers of healing to God, some to spirit forces, and some to themselves because they are “evolved” beings. In all cases some sort of energy flow causes changes in the bodily and mental condition of the patient, if the healing is successful.

Second, there is physical healing, which almost always involves touching on the part of the healer, laying on of hands, stroking and sometimes manipulation similar to that a chiropractor uses.

Third, there is divine healing, in which the medium is merely the agent of intercession with the deity while the actual healing comes from a supernatural source. Excellent examples for this latter type healing are performed by

Katherine Kuhlman of Pittsburgh, who disclaims any ability of healing herself and ascribes it all to the deity, and Oral Roberts, the faith healer. The line between psychic healing and religious ecstasy is pretty thin here. Conventional physicians will inevitably consider healings obtained under such conditions as purely self-induced and largely due to autosuggestion. They themselves, of course, cannot duplicate them. Nor do they know how to induce such marvelously effective autosuggestion in the patient.

Physical healers today include Harry Edwards of England, perhaps the dean of all modern healers, with a well-organized sanctuary and successful reputation to match. Also in this category is E.G. Fricker, although he considers himself divine led. Maurice Barbanell's biography of this man, *I Hear a Voice,* sheds interesting light upon his healing career and powers.

In a related group are the much-publicized psychic surgeons, the late Arago of Brazil, and Tony Agpao of the Philippines. The latter has been the subject of much controversy but on the whole I don't think anyone has proven conclusively that the Philippine psychic surgeon is fraudulent.

By far the most numerous practitioners of healing, however, are those generally classified as simply psychic healers. Their thought emanations cause healing to take place and sometimes the patient need not even be present physically, so long as he or she is "tuned in" to the healer's thought frequency at the proper moment. I have seen startling results of this method in some cases and am convinced that autosuggestion plays only a minor part, if any, in the treatment.

There are also a number of healing sanctuaries without specific human healers, where people unable to get relief from conventional physicians may go for help. The most prominent of these is the Catholic shrine at Lourdes and there are lesser "Lourdes" in northwestern Ireland and Canada.

What actually causes healing to occur when it does occur? First of all, we must consider that body electricity is a potent force and that it is being raised by certain individuals for the purpose of healing. If we can accept the existence of the human aura as the seat of all personality, then the healing technique becomes clear.

The healer possessed of sufficient force sends this energy into the aura of the patient in areas where his or her clairvoyant ability tells him there is imbalance present. Disease, in the view of healers, is merely an imbalance in the auric pattern of the individual and can be driven out by restoring the aura to its normal condition. The physical counterpart, that is the area of the body

corresponding to the part of the aura treated, will then recover rapidly as a result. Burning out the diseased areas and replenishing the energy lost is generally given as the explanation whenever healers talk about their gift.

Unfortunately, the number of genuinely successful healers is limited. There are large numbers of those who try, and in all sincerity think they help their clients or patients, but actually help them only in their *attitudes* toward disease. While this is helpful also, we must not confuse this positive attitude on the part of the afflicted with actual, proven healings. The latter are frequently given medical certification and proof. I myself know of a number of verified cases, including cancer and other deadly diseases, arrested as a result of healings. Most psychic research societies maintain files on reputable healers inasmuch as the demand for them is understandably large and constant.

The American Society for Psychical Research in New York City at one time had a medical section concerned with the investigation of healers and healing. The College of Psychic Studies in London is currently headed by a professional healer, Paul Beard. Because of the negative attitude on the part of the American Medical Association, healers in America find it difficult to practice, but so long as money does not change hands no one needs to be afraid to help another human being, if one has the gift.

The entire subject is finally being taken up seriously by a new committee on healing headed by Dr. Andréjà Puharich, the eminent parapsychologist and medical specialist in the field of hearing. The results may revolutionize the official attitude toward the subject.

Even the churches are taking an increasing notice of the ancient gift of healing. Traditionally, the priest had this power, under God, and the kings of England inherited it when the Anglican church separated from Rome. Special medals were struck and given out by the English kings on the annual occasion of their healing of the poor, Maundy Thursday.

Perhaps psychic healing will eventually take its place among the methods used by man to prolong life and improve its quality—it often seems far closer to the truths of creation than is conventional medicine with all its apparatus and learned talk.

Chapter 12

Tests

ESP TEST NO. 1

Instructor visualizes any number between 1 and 10 for about thirty seconds. Students are asked to “tune in” without concentrating, however. Then students write on pieces of paper their impression of the number.

Only a small percentage, if any, will hit the right number, of course, but if anyone does, that person is a good subject for further tests.

ESP TEST NO. 2

Instructor visualizes three numbers between 1 and 10, at his discretion, holding each for about thirty seconds.

Students tune in on him as before and then write down what they think are the right numbers.

Some will get two out of three or one out of three or will get them out of sequence. Those who get two out of three are excellent subjects.

ESP TEST NO. 3

Instructor forms a simple sentence and visualizes it, first each word, then the whole idea. Students try to write down what they think the instructor is sending. Some may approximate meaning of the sentence although not necessarily with the same words.

ESP TEST NO. 4

Request various small objects from a number of individuals such as combs, rings, watches, etc., preferably one-owner objects only. Place each object into a neutral envelope and number each envelope. Place all envelopes into a basket or other receptacle, mix them up completely, and then ask the person conducting this test--this can be the instructor of course—to take any envelope of his or her choice. Instructor will not know what is in the envelope or whom it belongs to.

Experiment consists in trying to tell as much as possible about the owner of the object, not about the object itself.

Score by giving each “salient fact” one point. Total points should not exceed ten.

This is called psychometry.

ESP TEST NO. 5

Ask each person present to write down a one-sentence phrase of his own choice, in longhand. Fold all papers and pass them to the instructor. Each paper is read from the outside, i.e. without seeing what is written on it.

Score as above.

Evaluation Record for Spontaneous Phenomena

Time and place of event:

Principal witness (i.e. first-hand account):

Address, age, occupation of principal witness:

Other witnesses:

Nature of event:

Frequency of event (i.e. one time, several, repeatedly): Describe sensations experienced during event:

What steps were taken to verify information obtained during event. Has this been reported to any psychic research body? Has this been reported to any psychic research body?

If not, why not?

Personal observations: